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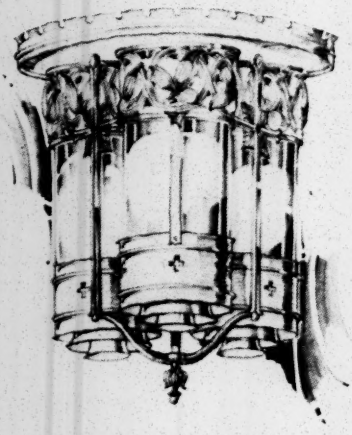

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SOME RECENT PAPAL PRONOUNCEMENTS ON THE TRAINING OF TEACHING SISTERS[1]

Those responsible for the program of these Sister-Formation conferences deserve commendation for their wisdom in suggesting a paper dealing with the recent papal pronouncements on the preparation of sisters for their role as teachers. It is not alone that we acknowledge the Holy Father to be Vicar of Christ, assisted in his teaching office by the Holy Spirit. The earthly wisdom of our recent Pontiffs is known to all. Especially is this true of our present Holy Father, whose ability to analyze the gravest problems and propose vital remedies of a practical character has amazed the world. Faced, then, with a situation that is critical in connection with our parochial school system—the prime source of the fine spirit of our Catholic people—we turn to the papal statements on Sister-Training, with the assurance that they will provide principles of guidance for every discussion pertinent to this complex and thorny problem.

Twenty-five years ago in his masterly encyclical on the Christian Education of Youth, Pope Pius XI laid down the fundamental principle: "Perfect schools are the result not so much of good methods as of good teachers; teachers who are thoroughly prepared and well grounded in the matters they have to teach; who possess the intellectual and moral qualifications required by their important office." Our present Holy Father, in a radio-message to the Fifth Inter-American Congress on Catholic Education at Havana, on January 12, 1954, repeated these words of his illustrious predecessor and continued: "Good teachers, then, should have perfect human formation, intellectual and moral. For the teaching office is a lofty position which calls for intellectual discernment and for goodness of heart, for a capacity for intuition and delicacy of spirit, for adaptability and adjustment, as well as human depth, capable of bearing all for love of neighbor. Good teachers need a professional competency, at a minimum above average and better still, outstanding on all levels of instruction and in each of the

[1] This is the text of an address delivered by Bishop Marling at the Sister-Formation Conference of the College and University Department of The National Catholic Education Association in St. Louis on Jan. 7, 1955.

specialized fields, if it is not to be unworthy of a mission which serves not merely the people and the State, but also God, the Church and souls."

These words should be pondered in the current rush to build parochial schools. Brick, mortar and tiled walls do not make a school; nor does the finest philosophy of education. "Perfect schools," says the Holy Father, "are the result of good teachers; teachers who are thoroughly prepared and well grounded in the matter they have to teach." Better that a school remain on an architect's board or in a pastor's fancy, than that it be staffed by poor teachers, ill-prepared teachers, or teachers quite unfamiliar with the tasks assigned them. This is emphatically implied by both Pope Pius XI and Pope Pius XII.

On September 15, 1951, our present Pontiff addressed the First International Congress of Teaching Sisters in Rome. The following year he repeated certain words of that message, and expatiated upon them, in speaking to the Superiors General of Religious communities of women from all over the world. The result is two statements, so expressive that they should adorn the mast of the entire Sister-Formation movement.

"Many of your schools are praised," said our Holy Father to the teaching sisters, "and described to us as very good—but not all. It is our fervent wish that all strive to become excellent. This presupposes that your teaching sisters are masters of the subjects they expound. See to it, therefore, that they are well trained, and that their education corresponds in quality and academic degrees to that demanded by the State. Be generous in giving them all they need, especially where books are concerned, so that they may continue their studies and thus offer young people a rich and solid harvest of knowledge. This is in keeping with the Catholic idea which gratefully welcomes all that is naturally good, beautiful and true, because it is an image of the Divine goodness, beauty and truth. Most parents entrust their daughters to you because their conscience bids them do so. But this does not mean that the children should suffer by receiving in your schools an education of inferior value. On the contrary, you must do all that you can to assure parents that their children are getting the best education from the very elementary classes on. And then, do not forget that knowledge and good teaching win the respect and consideration of

the pupils for the teaching sister. Thus she can exercise greater influence on their character and spiritual life."

In the fall of 1952 His Holiness spoke in similar vein to the Superiors General. "The formation of your sisters for the task incumbent upon them. Here let there be no parsimony; take a broad and generous view. Be it question of education, pedagogy, the care of the sick, artistic or other activities—the sister should entertain the conviction: 'My superior is making possible for me a formation that will put me on equal footing with my colleagues in the world.' Make it possible for them, and give them the means to keep their professional knowledge and training up to date. On this point we have also elaborated during the past year. We repeat it in order to underscore the importance of this requirement for the interior peace and for the work of your sisters."

Though hours could be spent in profitable study of these two statements, we must confine ourselves to a simple listing of the salient points. In the first place, the Holy Father emphasizes that the Church never places a premium upon merely average results, nor advocates inferior goals in the natural realm just because her true mission lies in the supernatural sphere. What is naturally good, beautiful and true, as His Holiness indicates, must be honored as an image of the Godhead. Those who defend mediocrity in the natural order, even in the name of supernatural striving or supernatural achievements, neither speak nor act the mind of the Church.

The Sovereign Pontiff urges that our sisters enter the classroom with an education that meets the most rigorous requirements of the State. Here is an accurate measuring rod. In recent years our states have raised their standards so notably that soon certification, even in the case of elementary teachers, will be only for those with four college years of preparation. This is the minimum objective, therefore, toward which the Holy Father would have us bend every effort in the interests of our teaching sisters.

Secondly, His Holiness distinguishes between knowledge and good teaching, pleading that both prevail in our schools. There is question, then, of general and professional training for our sisters. The modern bias toward methods that detracts from content in teaching, we need not endorse. Nor are we obliged to place identical stress on the pedagogical disciplines in the case of primary

grade and high school teacher. But the presence of both liberal and technical training for our sisters is plainly part of the papal command.

In the third place, the Holy Father notes that a sister's development is not complete with the termination of pre-service training. She must keep pace with the progress in her chosen field; the newest discoveries must not be stranger to her. Over and beyond this is the growth which experience, study and reflection produce. To this process of maturity the Pontiff urges superiors to contribute by providing tools, removing obstacles and creating an atmosphere which fosters intellectual and spiritual advancement. The completed structure envisioned by the Holy Father is striking. From it one may judge the type of foundation that he prescribes.

Finally, His Holiness computes the practical advantage flowing from sisters in our classrooms who are adequately prepared for their tasks. The children will be trained to be perfect Christians. In an address to the Union of Italian Teachers on September 4, 1949, Pope Pius XII had said: "By a perfect Christian we mean the Christian of today, child of his own era, knowing and cultivating all the advances made by science and technical skill—a citizen and not something apart from the life led in his own country." Moreover, the pupils will have greater confidence in their instructors and thus surrender more readily to their influence. We may ask if this does not imply that young girls will be more attracted to the religious state if the sisters who teach them manifest that poise which only skill in any undertaking begets.

The Holy Father also observes that parents make sacrifices to send their children to our schools, and that this grants a title in justice to an education for their offspring, in no way inferior to that of the public schools. Lastly, there is thought of the sister herself. Peace of mind and deep satisfaction with religious life are the natural results of efforts in the classroom that are crowned with success by reason of ability and suitable training. Then is the work truly an apostolate and not mere drudgery. Health, longer years of activity, and a vocation made secure are other blessings that His Holiness must have in mind when he mentions the interior peace that flows from proper formation.

It is important to add that the Holy Father would have all sisters trained in fullest conformity with the spirit of their insti-

tutes. On many occasions he has praised the Founders of the various communities, and described their mode of life as a precious inheritance, under no circumstances to be dissipated or set aside. The Church is enriched and her children blest by the many types of spirituality which the diverse Congregations evince. It has been said that the most successful innovator is he who worships most fervently at the shrine of tradition. This is surely true of our Holy Father. Nothing essential to the spirit of a religious institute would he have sacrificed. Yet he pleads that those accidentals be swept away which represent only attachment to the past, and stand squarely in the path of progress.

Nor may we imagine that His Holiness would have intellectual formation interfere with spiritual advancement. Any effort of a Religious that is devoid of spiritual motivation is an anomaly. It is thus that Pope Pius XII, in dealing with the High Mission of the Teaching Brother, wrote on March 31, 1954: "We desire that they perform their task not only with the greatest alertness, diligence and devotion but, above all, animated by that supernatural spirit by which human efforts flourish and bring forth salutary fruits. . . . What is most important is this—that they draw supernatural strength from their Religious life which they ought to live most intensively, by which they can form to Christian virtue the students committed to their care." It would be easy to show in everything the Holy Father has said or written that intellectual and spiritual development go hand in hand, stimulating, sustaining and enriching each other toward the realization of what St. Paul has called "perfect manhood . . . the mature measure of the fullness of Christ."

To turn to the Sacred Congregation for Religious is to hear echo of the Holy Father's words. Naturally there is more attention to specific details. First, there is the Decree of November, 1929, with norms for the teaching of Religious in the novitiate, and the training after noviceship for those who will instruct youth in religion. Clearly advocated for religious teachers are pedagogical and professional competency, a sound Catholic philosophy of education and life, and the ability to formulate and appreciate a curriculum that is adequate from the standpoint of doctrinal Catholicism.

At the Congress for Superiors General of Religious Congregations of Women, held at Rome in 1952, one of the basic topics was the formation of sisters. The unofficial summation of the Congress,

which the Superiors received, calls for higher institutes of learning similar to those which have always existed for men. Theology, philosophy, canon and civil law, pedagogy and psychology are subjects to be taught to those who direct consecrated souls. There is to be a course in Orientation, given in the individual Institute or in a house where several communities can come together, that will make the Religious familiar with the current needs and trends in her field of activity. Reviews are to be available which treat in a general and specific manner of things which the sister should know for her work. Finally, pertinent documents of the Holy See are to be placed in the hands of the sisters for careful study and assimilation.

It would be interesting to trace the latest developments in connection with the Institute recently established in Rome for sisters from the various Congregations throughout the world. Difficulties have naturally attended its birth but there is promise of excellent results. It does manifest in a striking manner the concern of the Holy See for the intellectual and spiritual life of the sisters. One other unrelated procedure of the Sacred Congregation for Religious deserves mention. Into Constitutions for Religious women, now reaching Rome for approval or revision, there is injected a norm prescribing training for the Junior Professed in houses where it is possible for them to work for a diploma honored by the State.

It is profitable to ask to what extent our teaching sisters attain the ideal expressed by our Holy Father. If comparison is to be made with the past the answer will be very optimistic. Not too remote are the days when the standards were low, preparation meager, and technical methods unknown. It is easy to remember when our university campuses swarmed in the summer time with aged sisters forced to acquire disciplines which had been denied them in their younger years. Rather than dim the record of our parochial school system, these facts increase its lustre, just as they accentuate the heroism of the Religious women who bore their burdens with such fortitude. But it was with joy that a new era was heralded with its promise of high achievement after a protracted struggle with pioneer conditions.

It would be idle to dilate here upon the factors which have produced the new crisis with our overcrowded classrooms, overworked sisters, far too few teachers, and periods and methods of teacher

preparation that may deserve censure. These difficulties have brought us together. They are familiar to us, as they are to the Holy Father. One may say that His Holiness has had them in mind in offering counsel concerning sister-formation. The steps you have taken are surely in harmony with his wishes—the formation of the Section on Teacher Education within the framework of the NCEA, with its fine papers, discussions and surveys; the establishment of the Sister-Formation Conference with its modest but excellent bulletin and the various regional meetings. What further practical measures are indicated in line with the papal advice?

First, it would seem that there is need for a gigantic effort to make the Church in this country conscious of the seriousness of the problem. Bishops, priests, educators, sisters and lay people must be made to think deeply about it. It is a crisis all must face, not only the sisters. We boast, for example, of the eagerness of our lay people to provide a Catholic education for their children. They make certain sacrifices to bring this about. But the vast majority of them have no true picture of the financial obligations involved. They know the cost of current construction and maintenance and that sisters subsist on a pittance. But not even an idle thought is given to the cost of motherhouses, the training of teachers, the care of incapacitated sisters. If these things were before them they would appreciate the burdens which they must actually assume if their children are to enjoy a parochial school training.

The need which escapes our lay people most successfully is, of course, vocations. Here there is call for ceaseless instruction. In its broadest aspect the problem is one of making our homes and our lives more truly Catholic. In a worldly atmosphere vocations wither and die. The drawing of candidates to religious life is thus a daily task, one associated with our every action. Still, there is much to be done by way of education and inspiration and here the primary role is that of the priest. If I were speaking to priests alone, I should develop at this point my conviction that it is this phase of the pastoral office that priests most often neglect.

The great shortage of sisters in comparison with our school needs and ambitions is common knowledge. The temptation is therefore at hand to rush sisters into classrooms before they are

properly trained. Bishops, pastors, school superintendents and mother superiors acknowledge that proper preparation is essential, but often an emergency is proclaimed and theory surrenders to practice. Two suggestions are made at every parley—a more equal distribution of sisters, and the employment of qualified lay teachers. Actually these schemes go hand in hand, for lay teachers are more available in certain areas. The distribution of sisters is not, therefore, a purely geographical proposition, but one that depends upon the supply of capable substitutes from the ranks of the laity.

These are topics which cannot adequately be handled here. Two observations, however, are in order and both follow the Holy Father's advice. Nothing can be done in these matters unless there is a united approach to the problem. There must be agreement between bishops themselves, and between pastors and religious superiors, or there will be merely discussion without action. In the second place, the employment of lay teachers would seem to lie at the very heart of the great movement, designated Catholic Action by recent Pontiffs, and urged by them as the finest program for our times. In a message to the Lenten preachers of Rome, our Holy Father has spoken of lay people as "capable of multiplying the strength and capacity of the clergy." Is this not an excellent description of the lay teacher in our schools? Therefore, is not the presence of these teachers regarded by our Holy Father as one answer to our most pressing need?

We have said that the Pontiff's request that the standards of the State be met in the preparation of sisters for the classroom is equivalently a plea for four years of college study. The recent survey conducted by the Section on Teacher Education of NCEA shows graphically how distant is this ideal at the moment. We may leave to the experts the content of such a degree program, realizing that they will be guided by familiarity with educational needs and a sound Catholic outlook. But let us urge that the pre-service degree be sought.

Is it not possible to work out a time limit within which communities will guarantee it to their sisters? Prudence demands that the limit vary according to existing conditions and difficulties. The stringent and uncompromising introduction of a degree program that would lead to the immediate closing of established schools would show zeal not tempered with wisdom. On the other hand,

if we continue building new schools and expanding existing installations without any consistent and serious thought to sister-training, we are courting disaster.

In conclusion, let me express my high regard for these Sister-Formation conferences and their obvious achievements. I am sure that they bring great joy to our Holy Father, who has advocated so frequently that the various religious institutes gather to analyze their mutual problems. Were he present this morning he would probably repeat to you the beautiful words which he spoke to the Union of Italian Teachers on September 4, 1949: "Have courage and confidence. No matter how great the undertaking and how arduous the goal, the Christian educator is to leave nothing undone to attain it. You have sufficient human means, but above all you are rich in supernatural assistance through the grace which you and your pupils can abundantly obtain from the flood tides of the sacraments and prayer."

✠ Joseph M. Marling
Auxiliary Bishop of Kansas City

BACKGROUND AND HIGHLIGHTS OF EVANSTON

The Second Assembly of the World Council of Churches was reportedly the most highly publicized religious gathering in American history. Yet for most Americans, and certainly for Catholics, it remains something of a mystery. Ostensibly it was only a huge convention at which 1,200 men and women, representing 170 million church members, came together to discuss the general subject of "Christ, the Hope of the World." In reality it was a public confession that the divisions which plague non-Catholic Churches are opposed to the will of God, and that efforts must be made to heal the disunity if Christianity outside the Roman communion is not to be dissolved. As expressed in an official bulletin, "it is a sad thing that there needs to be a World Council of Churches. For the Council exists to bring together churches that are divided, separated from one another by differences of theology, worship, church-culture, race and past history." This is contrary to the New Testament, which "knows no separated churches, but only the one Church, the 'Body of Christ,' the 'colony of heaven'."[1]

It would be easy to dismiss the World Council as another vain effort to unite what lacks a principle of unity, and to regard as fantastic any comparison between Evanston and "the Council of Nicea and the other ecumenical conferences of the early Church."[2] But Catholics have a duty in charity "to become aware of the anxiety which troubles non-Catholics," and to help by study, prayer and action to bring about that union with the Vicar of Christ which alone can solve the differences among the non-Roman Churches of the Christian world.[3]

HISTORICAL BACKGROUND OF THE EVANSTON ASSEMBLY

The ancestry of the World Council of Churches may be traced to two events, both occurring in 1910, when the modern ecumenical movement is said to have been born. In that year, the World Missionary Conference held its first meeting at Edinburgh on the basis

[1] *World Council of Churches* (Geneva, 1954), p. 1.
[2] *Evanston and Everywhere* (New York, 1954), p. 2.
[3] Boyer, Charles, "The Amsterdam Assembly and the Ecumenical Movement," *Unitas,* January-March, 1949, p. 14.

of national representation. One of the problems raised by the Conference was the mission work in Central and South America. Many of the churches represented at Edinburgh, including the Protestant Episcopal Church, were conducting missions in those countries. But the question was shelved for fear that "this topic might offend the Roman Catholic Church which was the dominant religious body in the whole territory south of the Mexican border."[4] The more liberal-minded delegates considered this a weakness, which they attributed to the great differences in doctrine and policy that characterize the various churches in Christendom. To remedy the evil of non-co-operation, they suggested the formation of a study group to explore and as far as possible resolve the points of disunity. Bishop Charles Brent, Episcopal missionary in the Philippines, is generally credited with taking up the idea and carrying it into effect. Later in the same year the triennial Convention of the Protestant Episcopal Church was meeting in Chicago. Brent attended the Convention and asked the House of Bishops to appoint a committee inviting "all Churches which accept Jesus Christ as God and Saviour to join in conferences following the general method of the World's Missionary Conference, for the consideration of all questions pertaining to the Faith and Order of the Church of Christ."[5] Due to the approaching World War and its aftermath, it was not until 1927 that the First World Conference on Faith and Order was held at Lausanne in Switzerland, where 150 representatives from 69 churches met from August 3 to 12, and passed a series of resolutions that laid the doctrinal foundation of the future World Council.

Two years before Lausanne, a similar convention was held at Stockholm, on invitation from the King of Sweden, to discuss the practical aspects of Christianity in relation to politics, industry, race and social questions. The First Conference on Life and Work met at Stockholm on August 19, 1925, and continued in session for eleven days. More than 500 delegates from 33 countries and 91 churches attended. Its outstanding achievement was the final message, which declared that the problems of social morality are too great to be solved by individual effort, so that the community must accept responsibility for them, "and must exercise such social

[4] Brown, William A., *Toward a United Church* (New York, 1946), p. 57.
[5] *Ibid.*, p. 58.

control over individual action as in each instance may be necessary for the common good."[6]

The Lausanne Conference on Faith and Order and the Stockholm meeting on Life and Work decided to hold simultaneous conventions in 1937, at Edinburgh and Oxford, respectively, to set about combining the two societies. This was found agreeable to both delegations, and the following year at Utrecht, in Holland, a Committee of Fourteen prepared a draft for the proposed World Council of Churches, "which should carry forward the functions of both movements and, in addition, be the continuing, permanent organization of the Churches themselves with responsibility for the whole ecumenical task."[7] Without a dissenting voice, a Constitution for the World Council was adopted and Dr. W. A. Visser't Hooft appointed General Secretary. Three centers of activity were designated: Geneva, London and New York. The First World Assembly was planned for 1941 but delayed by the war until 1948. In that year, on August 22, "the bells of a thousand steeples of American churches . . . proclaimed to the world that the official representatives of 147 Churches from all the great communions except the Roman Catholic, were assembled in the Nieuwe Kerk at Amsterdam, Holland, to offer their united praises to God for the way in which He had led them to that hour, and their fervent prayers that His Holy Spirit might help them to carry out His design in a disordered and frightened world."[8]

CONSTITUTION OF THE WORLD COUNCIL OF CHURCHES

The Constitution of the World Council of Churches covers nine sections, the most important of which define its doctrinal basis of membership and the extent of its authority over member churches. Section One of the Constitution defines the basis of the Council in a single sentence, stating that: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."[9] Visser't Hooft admits that, "Theologically speaking the basis is probably not the best that could be found." However, it has the advantage of emphasizing "that our unity is not

[6] *Ibid.*, p. 208.
[7] *The Story of the World Council of Churches* (New York, 1954), p. 10.
[8] *Ibid.*, p. 18.
[9] *Assembly Work Book* (Geneva, 1954), p. 98.

found in ourselves but in our common relatedness to a common Lord."[10] Apparently, then, the Council recognizes the Divinity of Christ and rests its membership on the profession of this doctrine. But one of the anomalies of the organization is the discord to be noticed on the three levels on which its voice may be heard, namely, the official declarations of the governing body, the express statements of outstanding authorities within the society, and the open profession of faith by member churches in the World Council. The Divinity of Christ is a good example. Whenever the Council officially, and anonymously, touches on the subject, it seems clearly enough to teach the natural divine filiation of Jesus Christ, who is "God's Son become Man," who is "God and man."[11] Not so clear are the statements of such conciliar lights as Paul Minear, delegate at Lund for the Conference on Faith and Order, according to whom "recent scholarship is underscoring the fact that . . . Jesus' teachings are impossible. Does anyone today seriously consider giving money to all, loving all, forgiving all? Can we refuse remarriage to divorcees . . . abandon wealth and property and family? Do we serve only one master, take no thought for the morrow, seek to become last of all, least of all, servant of all?"[12] And completely denying Christ's Divinity is the teaching of the Congregational Church manual which asks: "What made Jesus divine?" and answers: "the divinity of Jesus was due to a complete surrender of his own will. . . . His divinity was achieved. . . . Had he yielded to temptation he would have weakened, and ultimately destroyed, his divine nature."[13] Yet Congregationalists are one of the leading bodies in the World Council, with representation on the Central Committee, whose very definition of the Church as a "fellowship" has been incorporated into the Council's Constitution.[14]

[10] *The Story of the World Council of Churches,* p. 21.

[11] *The Third World Conference on Faith and Order* (London, 1953), p. 18.

[12] *Contemporary Thinking about Jesus* (New York, 1944), p. 310.

[13] Minich, Roy L., *What the Church Has to Offer* (published for the Commission on Evangelism and Devotional Life of the Congregational Christian Churches [Boston]), p. 13.

[14] "The two foci of Congregational Church government have long been *Freedom* and *Fellowship,* the autonomy of the local church in internal affairs and the fellowship of the churches in matters of common concern" (*Manual of the Congregational Christian Churches* [Boston, 1951]), p. 65.

The authority which the Council enjoys with relation to member churches deserves to be quoted in full:

> The World Council shall offer counsel and provide opportunity of united action in matters of common interest.
>
> It may take action on behalf of constituent churches in such matters as one or more of them may commit to it.
>
> It shall have authority to call regional and world conferences on specific subjects as occasion may require.
>
> The World Council shall not legislate for the churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent churches.[15]

Commentators on the Council never tire of repeating that it is not a super-church, but a democratic organization which allows free discussion and imposes no duties, in faith or morals, except such as the churches may wish to impose on themselves. "It has no constitutional power of any kind over the participating churches. It is a consultative body and will not *legislate* for the churches. It has duties but no rights. It is an instrument for the use of the churches but to what extent it will be used remains a matter for each and all of the participating churches to decide."[16]

HIGHLIGHTS OF THE SECOND ASSEMBLY OF THE COUNCIL

According to registration figures, there were 1,242 men and women, representing 132 of the 163 Protestant and Orthodox communions in the World Council, who attended the Evanston Assembly. They were joined by 31 "fraternal delegates" from related organizations and 25 observers, largely from churches not belonging to the Council. The "official" group was made up of 502 voting delegates from member churches, 145 consultants invited by the Central Committee, 96 consultants invited by the youth department, and 499 accredited visitors named by their respective denominations. Among the latter were many high ecclesiastics, for example, Dr. Henry Louttit, Protestant Episcopal Bishop of the Diocese of South Florida, and Dr. Otto Steinwachs, Bishop of the Old Catholic Church in Germany. Counting staff, wives, husbands and press, well over 2,400 people participated in the convention.

[15] *Assembly Work Book*, p. 99.
[16] *The Story of the World Council of Churches*, p. 21.

The Evanston meeting was really three assemblies in one, going on at the same time and only on occasion overlapping in their proceedings. First in rank and least publicized were the committee meetings of the six main sections, dealing with assigned topics which, after debate, were submitted to the delegates in plenary session for amendment and final approval. When approved and issued by the Assembly, these committee reports became the "authentic doctrine" of the World Council. Next came the speeches given by the delegates in the plenary sessions, each day on a different theme. And finally a series of addresses were delivered before the Accredited Visitors, over a period of seven days, again each day on a different subject.[17]

Although Catholics did not attend the Assembly, the various speeches and reports made at Evanston have since become publicly available. The present study is based on this documentation officially released at the Assembly. By actual count, eight and a half tons of mimeograph paper were used in the course of the two weeks, with something like 500 documented items distributed to each delegate, and a few pieces, say a single report of the Faith and Order Committee, running to 14 and more pages.

It would be tedious and is quite unnecessary to try to digest this mass of material. Only the main highlights will be given here, with more detailed treatment of specific subjects to follow in later articles.

Opening Address of Bishop Oxnam

The first address of the Evanston Assembly was a sermon preached by the Methodist Bishop, Bromley Oxnam, one of the six presidents of the World Council, who spoke on the persuasive subject, "We Intend to Stay Together." In the main it was an exhortation to unity among the member churches. "We have learned," he said, "how to study, to speak, to stand, and to serve together. In humility but with firm resolve, we declare in Evanston

[17] The heaviest day on the schedule of the Accredited Visitors Program was August 20, when six speeches were given on the general subject of "The Present State of Religious Liberty." Three of the addresses were openly critical of Roman Catholicism, in Latin America, Spain and the United States.

as we did at Amsterdam, 'We intend to stay together.' "[18] But controversial points were not absent. The speaker recalled a conversation he once had with Adolph Harnack, asking him on what he based his hope for immortality. "Without a moment's hesitation, the great scholar replied, 'Nothing can separate me from the love of God.' "[19] Apart from the fiducial concept of faith which this suggests, where an affection of will rather than a conviction of mind is the basis of one's "hope for immortality," it is strange that Harnack should be quoted as authority on the foundation of the Christian order. Harnack was almost militant in his opposition to the Divinity of Christ as the Logos of the Father. Referring to the Gospel title of Son of God, he says, "Rightly understood, the name of Son means nothing but the knowledge of God."[20] It was not the Scriptures but "Christian apologists at the beginning of the second century [who] drew the equation: the Logos = Jesus Christ. . . . Most of us regard this identification as inadmissible."[21]

On the question of Communism, the bishop was emphatic in denouncing the system as alien to the spirit of Christianity. "The Christian Gospel," he affirmed, "is not to be found . . . in Karl Marx's 'Das Kapital.' " And "we must make it plain that the Christian demand for justice does not come from Karl Marx."[22] In view of these clear affirmations, it comes as something of a surprise to hear that, "Men who believe that under God they belong to one family must be more interested in . . . establishing a classless society than any communist can possibly be."[23] While the context seems to suggest otherwise, it is hoped that the speaker meant "classless society" in the supernatural sense of the Church of Christ, where "there is neither Jew nor Greek, neither slave nor freeman, neither male nor female."[24]

Bishop Peter of Hungary on Communism and Christianity

Bishop Johann Peter, of the Reformed Church of Hungary, attended the Assembly as an Accredited Visitor, having been personally invited by the Secretary General of the World Council to

[18] *Opening Service of the Second Assembly of the World Council of Churches,* delivered in the First Methodist Church, Evanston, Illinois, Aug. 15, 1954, p. 1.
[19] *Ibid.,* pp. 12-13.
[20] *Das Wesen des Christentums* (Leipzig, 1933), p. 81.
[21] *Ibid.,* pp. 127-28.
[22] *Opening Service,* pp. 7-8.
[23] *Ibid.,* p. 6.
[24] *Gal.* 3:28.

address the convention on "The Witness of the Church" in his country. The substance of his speech was a glowing tribute to the development of Christianity in Hungary in recent years. For example, instead of "the former representatives of theologically indifferent, liberalistic and rationalistic trends, now professors deeply rooted in the Holy Scriptures, in the historic creeds of the Church, in the present service of the Church and in the wide fellowship of world Christendom, carry on their work in our theological academies."[25]

Bishop Peter was admitted to the United States on a restricted visa. He was limited to the Evanston area and forbidden to attend any press conferences of the General Assembly. So at the request of the Press Committee of the General Assembly he answered 32 questions put to him by the Committee. Many of them dealt with the relation of Communism to Christianity:

Question. Can one be a Communist and a Christian at the same time?
Answer. Yes in a certain sense of the word.
Question. Can Christianity co-exist successfully with Communism?
Answer. Yes.
Question. What restrictions, if any, are put upon the churches of Hungary?
Answer. None from the point of view of the churches.
Question. Is Communism taught in the public schools and is attendance at public schools compulsory?
Answer. Yes, in a certain sense of the word and in a certain measure, but there are religious instructions as well.
Question. Is the church free to evangelize?
Answer. Yes.
Question. To what extent if any is religion being used by the state for the furtherance of its own purpose?
Answer. The churches have their freedom to support solutions which may improve the living conditions of the people. They are free to withdraw from any common action and to oppose those instructions upon which they do not agree.
Question. Are Hungarian Christians satisfied and contented under Communist government? Do they feel that it is compatible with their religion and that it provides a reasonable atmosphere in which it can flourish?
Answer. Yes.

[25] *The Witness of the Church in Hungary,* Aug. 17, 1954, p. 3.

Question. If Communism, in its basic dogma, teaches Christianity is an opiate, and if the government, through newspapers, radio and schools teaches Communist tenets, is this not a menace to the future of Christianity?

Answer. It is not.

Question. How does it happen that so many church leaders have been put in jail in your country?

Answer. A more detailed question would be necessary. I do not know exactly whom you wish to mention.

Question. Why will not nations in what you describe as "the other part of the world" permit Christian missionaries to come and carry on their work?

Answer. I do not know any such cases which would properly justify such a question.[26]

Doctrinal Opposition of the Orthodox Delegates

After one week of regular addresses, the Assembly began appraising the reports submitted by the various committees working behind the scenes. First among these was the Advisory Commission charged with drafting a commentary on the Main Theme, "Christ, the Hope of the World." Before acceptance by the delegates, the report was discussed in a plenary session, at which time Professor Florovsky represented the Orthodox reaction to the document. "We are happy," he stated, "to express our general agreement with the Report of the Advisory Commission. . . . But

[26] *Press Release W.C.C.,* No. 66, pp. 1-4. In opposition to Bishop Peter's pro-communist statements, the Assembly went officially on record to say that there are five points of conflict between Christianity and Communism: "(1) The communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its role as bearer of a new order is free from the sins and ambiguities that Christians believe characteristic of all human existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as a person, made in God's image and responsible to him; (4) the ruthless methods of communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of communist dictatorship in controlling every aspect of life." *The Responsible Society in a World Perspective,* Report of Section III, Adopted by the Assembly August 27, No. 103-AS, p. 12. This was a restatement of a declaration made at Amsterdam in 1948.

this general agreement makes it even more necessary to state clearly" a number of radical errors and obscurities hidden in what should become a declaration of the mind of the World Council. Thus:

It is misleading to describe the Church simply as "the pilgrim people of God" and to forget that the Church Triumphant and Church Militant are but One Body. It is precisely in this unity that the Christian Hope is grounded. The Church is the great Communion of Saints. We upon earth live and strive in communion with the glorious "cloud of witnesses" revealed through the ages and are strengthened by the intercessions of the Theotokos and the Saints with whom we join in adoration of Christ our Redeemer.[27]

The reference to the Mother of God was characteristic of the public statements made by the Orthodox delegation at Evanston. It was also the only exception to an otherwise perfect silence on the relation of Mary to Christ, as the Hope of the world.

The Commission had stressed the Second Coming of Christ while glossing over His present dwelling in a Church already existing. This was objectionable:

We strongly believe that it is necessary to place an adequate emphasis on the actual presence of the Kingdom of God in the Church. The Kingdom has been founded by God through the Incarnation of His Son, the Redemption, the Resurrection of, the Ascension of Christ in glory and the descent of the Holy Spirit. It has been existing on earth since Pentecost and is open to all men, bestowing to all who enter, the power of transforming and renewing human existence now on earth.[28]

While the Commission had clearly enough proclaimed Christ as the Hope of the world, there was not even an allusion to the Holy Spirit and divine grace, which bring this hope into being, and make it possible of realization. However:

It would be in vain to preach Christ as the Hope of the World without mentioning Divine action and acknowledging the reality of Grace which is the sole source of this hope. The tragedy of the fallen world consists precisely in its inability to hope in Christ without the help of

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[27] *Declaration of the Orthodox Delegates Concerning the Main Theme of the Assembly,* August 25, No. 97-A, p. 1.

[28] *Ibid.*

Grace. Moreover, this hope is meaningful and fruitful only inasmuch as it leads man into the real life in Christ which pre-supposes the continuous action of the Holy Spirit within us.[29]

To the credit of the Assembly, it embodied in its final statement a clear reference to the operation of divine grace, declaring that "the Holy Spirit is living and working within men."[30]

Conflict on the Evangelization of the Jews

The most spirited debate in the Second Assembly of the Council centered around the Christian mission to the Jews. A large number of delegates felt that any statement at Evanston on "Christ, the Hope of the World" would be incomplete unless it included an observation on the conversion of the Jews in relation to the Second Coming of Christ. The general idea, based on a literal interpretation of St. Paul's Epistle to the Romans, is that Christ cannot come again until His own people have been evangelized and accept Him as the Messiah. Consequently, they argued, special emphasis should be placed on the duty of evangelizing the Jews in order to hasten the "appearance of the Lord."

When finally brought to the floor for debate, it was hotly opposed by Charles P. Taft, lay delegate of the Protestant Episcopal Church and brother of the late Senator Robert Taft. While insisting that his objections had no political implications, he pointed out that any mention of the subject by the Council would make for bad interfaith relations and would harm rather than help sincere evangelism. Siding with Taft were the delegates from the Coptic and Orthodox Churches in the Middle East and Africa. They declared it was a mistake to suppose that any one nation should be given priority in having the Gospel preached to it.

By a vote of 195 to 150, the Assembly decided against the proposal that the World Council give particular attention to the conversion of the Jews, saving the Council "from having to carry the banner of biblical literalism on this matter."[31]

[29] *Ibid.*, p. 2.

[30] *Statement on the Report on the Main Theme* ("Christ—the Hope of the World"), No. 114-AF, p. 2.

[31] *The Christian Century*, Sept. 8, 1954, p. 1074.

Still the issue did not die there. A group of 25 church leaders, mostly Europeans, signed a published document giving their opinion:[32]

> The New Testament speaks of the fulness of Israel, when God will manifest His glory by bringing back His eldest son into the one fold of His grace. This belief is an indispensable element of our one united hope for Jews and Gentiles in Jesus Christ. Our hope in Christ's coming victory includes our hope for Israel in Christ, in His victory over the blindness of His own people. To expect Jesus Christ means to hope for the conversion of the Jewish people.

In the final set of resolutions released at the end of the Council, no mention is made of the conversion of the Jews. Two sentences remotely touch the subject, where "anti-Semitic prejudice" is condemned as "incompatible with Christian faith."[33]

Attitude toward Divorce and Birth Control

Among the six Commissions whose reports were amended and adopted by the Council was the section on Social Problems. Two of the major problems on which judgment was passed were the disintegration of family life through divorce and over-population in many parts of the world.

The family was admitted to be "the most fundamental" of the small units on which the rest of society is based. "For this reason the churches must give strong warning against the widespread disruption of family life."[34] Two remedies are suggested: "More attention should be given to the conditions which cause the forcible separation of families, and every effort should be made to reunite those who have been separated." For right development into responsible adulthood, "children need security and love, and the discipline which family life pre-eminently secures." Consequently, the "Christian attitude toward the family should be clarified . . . in order to strengthen the community life of Christians in its most elemental form."[35] But not one word in a 3,000 word manifesto on the social question suggests that divorce is morally wrong or that Christ ever said anything on the subject.

[32] *A Declaration about the Hope of Israel,* No. 118-A, p. 1.

[33] *Resolution III of Section on Inter-Group Relations,* August 30, No. 105-AS, p. 11.

[34] *The Responsible Society in a World Perspective,* p. 3. [35] *Ibid.*

The same for birth control. First a general observation is made that "many under-developed countries, especially in Asia, are very densely populated in relation to their resources." Then three remedies are proposed in a euphemistic sentence, which reads: "Redistribution of population nationally and internationally, family planning and birth control are burning questions." Naturally these remedies will raise "profound ethical, political and social issues" which "need to be courageously examined and guidance should be given by the churches."[36] The logical consequence is that contraception, popularly called "birth control" and "family planning," is not reprehensible but recommended, along with population redistribution, as an effective means to remove the social evils resulting from over-population.

The World Council and International Influence

Lacking authority to enforce its decisions on the member churches except by persuasion, the real influence of the World Council in shaping public opinion can easily be underrated. One piece of evidence to the contrary was the address given by the Secretary General of the United Nations, on August 20, the day following President Eisenhower's speech to the Assembly. Dag Hammerskjold's thirty-minute talk was surprisingly theological, and is instructive in showing the close tie-up between the World Council of Churches and the U.N.

Hammerskjold began by describing a televised interview he had recently with a boy of sixteen, who asked him why there is no reference to God in the Charter of the United Nations:

> In my reply, I drew his attention to the Preamble of the Charter where the nations express their "faith in the dignity and worth of the human person" and pledge themselves "to practice tolerance and live together in peace with one another as good neighbors." I felt sure that he saw here an expression of what, in the faith which was his, was recognized as the will of God: that we should love our neighbors as ourselves. He could not expect a document, which should serve as a basis for world cooperation, to go further in the direction he had in mind. The United Nations must recognize and respect all the different creeds and attitudes represented by its Member Nations.[37]

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[36] *Ibid.*, p. 18.

[37] *Address by Sec. Gen. Dag Hammerskjold,* No. 31-A, p. 1.

With this background apology, the Secretary expressed the hope that the world Council would supply what the United Nations cannot help to give because of its a-religious character. By its very nature, the latter is "inadequate as a means of influencing those basic attitudes which are decisive in the battle for the hearts of men." The overwhelming task of the Churches, therefore, is that, "in speaking for justice, truth and trust in public affairs," they "may be a decisive force for good in international and national political life."[38]

The World Council already "carries on its work of representing the parent bodies in relations with international bodies such as the United Nations." Moreover, "formal consultative relations are maintained with the U.N. Economic and Social Council and its Commissions, the Food and Agriculture Organization, and UNESCO. Particular attention is devoted to the U.N. General Assembly where major decisions are made."[39] Contacts are also maintained with the Trusteeship Council, the International Labour Organization, the U.N. Korean Reconstruction Agency, the U.N. Children's Fund, and the Council of Europe. In all these relations, the Council of Churches has developed a "flexible mechanism for following certain international decisions at the formative stage, for alerting Christian leaders, for giving evidence of Christian concern, and, as occasion demands, for bringing a specific Christian influence to bear on such decisions."[40] Add to this the Evanston

[38] *Ibid.*, pp. 4-5.

[39] *The First Six Years: 1948-1954,* "A Report of the Central Committee Prepared for the Second Assembly of the World Council of Churches" (Geneva, 1954), p. 93.

[40] *Ibid.* One section of this report, treating of the Commission of the Churches on International Affairs (C.C.I.A.), goes into considerable detail on the success which the World Council through this Commission has had in advising and affecting the policy of the United Nations and affiliated bodies. Several score of examples are given, for instance, "A number of situations involving denials of religious freedom and related rights have come before the C.C.I.A. In 1949 C.C.I.A. officers, in response to an inquiry from the U.N. General Assembly, stressed the importance of safeguards for human rights in any plan for the internationalization of Jerusalem. . . . Considerable attention has been given to denials of religious freedom to Evangelical Christians in Colombia, and to the situation in other countries where there is a dominant religion, including Italy, Spain, Pakistan and Indonesia" (*ibid.*, p. 97).

invitation of its Secretary for a closer co-operation with the United Nations, and we have a lesson that should not be lost upon Catholics. It is not merely a question of non-Roman Churches being engaged in politics on a scale never envisaged by the Catholic Church, but of the pressure which is exerted on international thought by the World Council as self-appointed spokesman for the conscience of Christianity.

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FIFTY YEARS AGO

In *The American Ecclesiastical Review* for March, 1905, the leading article, contributed by Fr. F. E. Gigot, S.S., of Dunwoodie, is entitled "Jesus' First Circuit of Galilee." It aims at reconciling some apparent differences between St. Mark and St. Luke. The author believes that St. Luke made use of the Gospel of St. Mark in drawing up his narrative of Our Lord's words and deeds. . . . The well-known Paulist musician and choir-director, Fr. William Finn (then a clerical student at The Catholic University of America) contributes a scholarly and practical article on "The Organization of Chancel Choirs." He believes that a well-trained boys' choir will help much toward increasing the attendance at High Mass. . . . A writer identified only by the initials S.L.T. explains the liturgical rules for the administration of Holy Communion, both at Mass and outside of Mass. . . . This issue contains the concluding article of the series on "The Founders of the Church in Idaho," by Fr. Cyril Van der Donckt. . . . There is an article in the Studies and Conferences section on the garb which bishops should wear at funerals. . . . A correspondent writes that he procured new wooden crosses for his Stations, but instead of having them formally erected simply fastened the old crosses behind the new ones. He is informed that probably this procedure is permissible. . . . We are also told in this section that when the blessed ashes are dispensed to a nun they should be placed on her forehead, not on her head-dress. . . . There is also a review of two books of history by Dr. Thomas Shahan, of The Catholic University of America—*The Beginnings of Christianity* and *The Middle Ages.*

F. J. C.

CHURCHES OF MARY IN THE UNITED STATES

Some time ago I began wondering how many churches in the United States were dedicated to the Blessed Virgin Mary. Where ever a church is dedicated in honor of Mary, there, I felt, must be genuine Marian devotion. In fact, the very dedication of a church to the Mother of God was one of the greatest acts of homage that we, her children, would be able to offer. Moreover, I came to think that the location of such churches would be a regional and, taken together, national manifestation of American Catholics' love for our Lady. Thus, with the 1954 edition of the *Catholic Directory* in one hand I called upon Sister Sharon, O.S.B., and two girls of the St. Cloud Teachers College Newman Club. After many tedious hours of cataloguing and adding, we arrived at the following significant data.

At the beginning of the Marian Year of 1954 there are 3,815 churches dedicated to the Blessed Virgin Mary Mother of God in the United States (including the dioceses of Honolulu and Juneau). This means that approximately one out of every five churches in the United States is dedicated to Mary, taking the word "church" to include both parishes and missions as listed in the *Catholic Directory*. The total number of churches is 20,761.

The following list shows the distribution of churches dedicated to Mary according to the individual archdioceses and dioceses.

ARCHDIOCESE	CHURCHES	MARIAN CHURCHES
Baltimore	178	22
Boston	404	29
Chicago	411	70
Cincinnati	252	54
Denver	162	25
Detroit	277	58
Dubuque	237	51
Hartford	190	33
Indianapolis	157	31
Kansas City, Kansas	131	21
Los Angeles	302	63
Louisville	123	59
Milwaukee	305	51
Newark	236	64

New Orleans	266	42
New York	478	103
Omaha	162	19
Philadelphia	474	92
Portland in Oregon	140	21
Saint Louis	333	53
Saint Paul	315	52
San Antonio	213	30
San Francisco	256	41
Santa Fé	388	22
Seattle	149	30
Washington	116	22

DIOCESE

Albany	252	50
Alexandria	119	13
Altoona	133	23
Amarillo	78	7
Austin	106	20
Baker	51	6
Belleville	160	25
Bismarck	139	10
Boise	113	15
Bridgeport	67	11
Brooklyn	347	52
Buffalo	296	80
Burlington	140	17
Camden	102	16
Charleston	78	12
Cheyenne	68	4
Cleveland	220	44
Columbus	111	22
Corpus Christi	186	26
Covington	104	7
Crookston	86	12
Dallas-Fort Worth	143	24
Davenport	125	42
Des Moines	98	17
Dodge City	62	12
Duluth	123	10
El Paso	125	10
Erie	165	17
Evansville	69	11

Fall River	115	28
Fargo	182	18
Fort Wayne	155	33
Gallup	84	6
Galveston	148	35
Grand Island	90	18
Grand Rapids	180	24
Great Falls	63	12
Green Bay	229	36
Greensburg	150	22
Harrisburg	109	24
Helena	104	9
Honolulu	112	13
Joliet	94	19
Juneau	15	2
Kansas City	136	29
La Crosse	198	33
Lafayette in Indiana	58	11
Lafayette	220	30
Lansing	97	24
Lincoln	143	27
Little Rock	117	26
Madison	160	29
Manchester	200	22
Marquette	151	30
Mobile	173	32
Monterey-Fresno	143	35
Nashville	95	22
Natchez	132	31
Norwich	77	15
Ogdensburg	155	31
Oklahoma City and Tulsa	195	38
Owensboro	63	8
Paterson	93	25
Peoria	205	45
Pittsburgh	329	50
Portland	194	39
Providence	155	29
Pueblo	134	25
Raleigh	126	34
Rapid City	160	28
Reno	48	5
Richmond	139	25

Rochester	168	33
Rockford	101	30
Sacramento	142	31
Saginaw	123	23
Saint Augustine	123	21
Saint Cloud	144	27
Saint Joseph	89	27
Salina	131	21
Salt Lake City	42	8
San Diego	166	43
Savannah-Atlanta	77	15
Scranton	306	67
Sioux City	165	39
Sioux Falls	167	29
Spokane	89	21
Springfield in Illinois	174	34
Springfield	147	44
Steubenville	75	23
Superior	145	35
Syracuse	182	46
Toledo	156	41
Trenton	197	55
Tucson	142	24
Wheeling	154	28
Wichita	104	21
Wilmington	60	10
Winona	128	27
Worcester	121	33
Yakima	35	6
Youngstown	110	25
Byzantine Rite	180	36
Greek Rite	219	42
Belmont Abbey	3	1

There are several significant observations concerning the above list. The archdiocese of New York ranks first, with 103 churches dedicated to Mary. Next in line come the archdioceses of Philadelphia (92) and Chicago (70) and the dioceses of Buffalo (80), Scranton (67) and Newark (64). The diocese of Davenport (125 churches) is significant inasmuch as 32 of its 42 churches dedicated to the Mother of God have the common name of Saint Mary's. The diocese of Peoria (105 churches), with 45 churches dedicated to the Blessed Virgin, has 27 called Saint Mary's, and

the diocese of Rockford (101 churches) has 24 churches named Saint Mary's out of the total number of 30 Marian churches.

Significant among the cities in the United States are the following: Cleveland (pop. 914,808) with 91 churches has 19 dedicated to Mary; Pittsburgh (pop. 676,806) has 14 out of 81 churches dedicated to Mary; Worcester (pop. 203,486), out of 24 churches, has 10 dedicated to the Blessed Virgin.

The number of cathedrals in the United States that are dedicated to the Blessed Virgin Mary is even more amazing. In the 26 archdioceses and 105 dioceses there is a total number of 41 cathedrals dedicated to Mary under one title or another. Ever since the first meeting of the trustees of the "Roman Catholic Church in Baltimore Town" that autumn day in 1795 when plans were laid for the building of the first cathedral in the United States, dioceses throughout the country continued to lay cornerstones of cathedrals dedicated to the Virgin. The 41 archdioceses and dioceses with such cathedrals are the following:

ARCHDIOCESE	NAME OF CATHEDRAL
Baltimore	Cathedral Basilica of the Assumption of the Blessed Virgin Mary
Denver	Cathedral of the Immaculate Conception
Louisville	Cathedral of the Assumption
Portland in Oregon	Cathedral of the Immaculate Conception
San Francisco	Cathedral of Saint Mary (Assumption)
DIOCESE	
Albany	Cathedral of the Immaculate Conception
Austin	Saint Mary's Cathedral
Burlington	Cathedral of the Immaculate Conception
Camden	Immaculate Conception Cathedral
Cheyenne	St. Mary's Cathedral
Covington	Cathedral Basilica of the Assumption
Crookston	Cathedral of the Immaculate Conception
Evansville	Cathedral of the Assumption of the Blessed Virgin Mary
Fall River	Cathedral of Saint Mary of the Assumption
Fargo	Saint Mary's Cathedral
Fort Wayne	Cathedral of the Immaculate Conception
Galveston	Saint Mary's Cathedral
Grand Island	Cathedral of the Nativity of the Blessed Virgin Mary

Honolulu	Cathedral of Our Lady of Peace
Juneau	Cathedral of the Nativity of the Blessed Virgin Mary
Kansas City	Cathedral of the Immaculate Conception
Lafayette in Indiana	Saint Mary's Cathedral
Lansing	Saint Mary's Cathedral
Lincoln	Cathedral of Saint Mary
Mobile	Cathedral of the Immaculate Conception
Natchez	Cathedral of Our Lady of Sorrows
Ogdensburg	Saint Mary's Cathedral
Oklahoma City and Tulsa	Cathedral of Our Lady of Perpetual Help
Peoria	Saint Mary's Cathedral
Portland	Cathedral of the Immaculate Conception
Rapid City	Cathedral of the Immaculate Conception
Saginaw	Saint Mary's Cathedral
Saint Cloud	Saint Mary's Cathedral of Saint Cloud
Spokane	Cathedral of Our Lady of Lourdes
Springfield in Illinois	Cathedral of the Immaculate Conception
Syracuse	Cathedral of the Immaculate Conception
Toledo	Cathedral of Our Lady Queen of the Most Holy Rosary
Trenton	Saint Mary's Cathedral
Wichita	Cathedral of the Immaculate Conception
Byzantine Rite	Cathedral of the Immaculate Conception of the Blessed Virgin Mary
Belmont Abbey	Cathedral of Mary, Help of Christians

A further indication of American devotion to the Mother of God is found in the fact that five Marian churches enjoy the dignity of a basilica. These churches are:

Baltimore	Basilica of the Assumption of the Blessed Virgin Mary
Conception	Basilica of the Immaculate Conception
Covington	Basilica of the Assumption
Lackawanna	Basilica of Our Lady of Victory
Minneapolis	Basilica of Saint Mary

To list every church in the United States dedicated to Mary would be a task far beyond the scope of these pages. The various titles of Marian churches, and the number of churches with a given title is a much more practical and printable task. By including such titles as "St. Mary, Help of Christians," or "Mary, Help of Chris-

tians," or "Mother Mary, Help of Christians," or simply, "Help of Christians" under the generic title of "Our Lady, Help of Christians," the drawing up of a list of Marian churches is not so formidable. Again, by placing foreign titles under their English equivalent, as 'Notre Dame des Victoires" under "Our Lady of Victory," and by combining singular and plural titles, as "Our Lady of the Snow" and "Our Lady of Snows," the possibility of including all titles in one list becomes ever more feasible. Finally, by cataloguing simple titles, such as "Star of the Sea," under the more generic, and more common, title of "Our Lady, Star of the Sea," it becomes possible to have a list of churches dedicated to Mary that does have an *"Amen"* even though it may seem to be *"per omnia saecula saeculorum."* By taking such liberties I was able to compose the following list of churches dedicated to Mary, with their titles and numbers.

TITLE OF CHURCH	NUMBER
Annunciation	71
Assumption	236
Assumption of the Blessed Virgin Mary on the Beautiful River	1
Ave Maria	1
Blessed Mother	1
Blessed Virgin Mary	3
Coronation of the Blessed Virgin Mary	1
De Monte Vergine	1
Gate of Heaven	4
Immacolata	1
Immaculate Conception	515
Immaculate Heart of Mary	63
Immaculate Mary	2
Holy Name of Mary	12
Holy Names of Jesus and Mary	2
Holy Rosary	178
La Purisima Concepcion	1
Madonna	2
Madonna del Castello	1
Madonna delle Grazie	1
Madonna of Jerusalem	1
Mary Immaculate	6
Mary Mother of God	8
Mary Queen of Heaven	6

Mater Admirabilis	1
Mater Dolorosa	11
Mater Misericordiae	1
Maternity of the Blessed Virgin Mary	10
Most Pure Heart of Mary	2
Mother of Christ	1
Mother of Divine Grace	2
Mother of Dolors	3
Most Sorrowful Mother	1
Mystical Rose	1
Nativity of the Blessed Virgin Mary	51
Notre Dame	9
Notre Dame des Canadiens	1
Nuestra Señora de Beleu	1
Old Saint Mary's	1
Our Lady	4
Our Lady of the Abingtons	1
Our Lady of All Souls	1
Our Lady of Angels	47
Our Lady of Atonement	1
Our Lady of the Blessed Sacrament	10
Our Lady of the Bright Mount	1
Our Lady of the Cedars of Lebanon	2
Our Lady of the Cenacle	1
Our Lady of Chartres	1
Our Lady of Consolation	14
Our Lady of Czenstochowa	26
Our Lady of the Divine Shepherd	1
Our Lady of Fatima	38
Our Lady of Gardens	1
Our Lady, Gate of Heaven	1
Our Lady of the Greenwood, Queen of the Holy Rosary	2
Our Lady of Good Counsel	54
Our Lady of Good Harbor	1
Our Lady of Good Help	3
Our Lady of Good Hope	3
Our Lady of Grace	31
Our Lady of Guadalupe	98
Our Lady of the Gulf	3
Our Lady of Health	1
Our Lady of Help	5
Our Lady Help of Christians	35
Our Lady of the Highways	1

Our Lady of the Hills	2
Our Lady of the Holy Souls	3
Our Lady of Hope	4
Our Lady of Hungary	4
Our Lady Immaculate	1
Our Lady of the Immaculate Heart	1
Our Lady of the Isle	4
Our Lady of La Leche	1
Our Lady of La Salette	1
Our Lady of the Lake	40
Our Lady of Lake Huron	1
Our Lady of Lebanon	6
Our Lady of Lourdes	127
Our Lady of Loreto	16
Our Lady of the Magnificat	1
Our Lady of Malibu	1
Our Lady of Mercy	53
Our Lady of Miracles	1
Our Lady of the Miraculous Medal	12
Our Lady of the Most Blessed Sacrament	1
Our Lady Most Holy	1
Our Lady of the Mount	3
Our Lady of the Mountain	1
Our Lady of the Mountains	3
Our Lady in the Mountains	1
Our Lady of Mount Carmel	137
Our Lady of Mount Virgin	3
Our Lady of Nazareth	1
Our Lady of Ostrabrama	3
Our Lady of the Ozarks	1
Our Lady of Peace	56
Our Lady of Perpetual Help	114
Our Lady of the Pillar	2
Our Lady of the Pines	4
Our Lady of Poland	1
Our Lady of Pompeii	15
Our Lady of Prompt Succor	10
Our Lady of Providence	1
Our Lady of Purgatory	1
Our Lady, Queen of Apostles	3
Our Lady, Queen of Martyrs	8
Our Lady of Ransom	4
Our Lady of the Redemption	1
Our Lady of the Redwoods	1

Our Lady of Refuge	8
Our Lady of the Ridge	1
Our Lady of the Rosary of Talpa	1
Our Lady of the Sacred Heart	19
Our Lady of Soledad	1
Our Lady of the Scapular	2
Our Lady of the Scapular of Mount Carmel	1
Our Lady Shepherdess of the Hills	1
Our Lady of the Sierras	1
Our Lady of the Snows	18
Our Lady of Solace	4
Our Lady of Solitude	3
Our Lady of Sorrows	80
Our Lady of the Springs	2
Our Lady Star of the Sea	45
Our Lady of the Valley	6
Our Lady of Victory	69
Our Lady of Vilna	2
Our Lady of Vilne	1
Our Lady of Wisdom	1
Our Lady of Zapopan	1
Patronage of the Blessed Virgin Mary	1
Presentation of the Blessed Virgin Mary	22
Protection of the Blessed Virgin Mary	5
Pure Heart of Mary	4
Purification of the Blessed Virgin Mary	11
Queen of All Saints	5
Regina Coeli	2
Sacred Heart of Mary	8
Sacred Hearts of Jesus and Mary	6
Saint Mary's	1142
Saint Mary's of the Ascension	1
Saint Mary of the Cataract	1
Saint Mary de Succursu	1
Saint Mary of the Eternal	1
Saint Mary of Good Help	1
Saint Mary Help of the Sick	1
Saint Mary of the Hill	3
Saint Mary of the Hills	1
Saint Mary on the Hill	1
Saint Mary of the Isles	1
Saint Mary of the Knobs	1

Saint Mary of the Missions	1
Saint Mary of the Morning Star	1
Saint Mary Mother of Jesus	1
Saint Mary of the Mount	1
Saint Mary Protectress	1
Saint Mary of Redford	1
Saint Mary Refuge of Sinners	1
Saint Mary of the Rocks	1
Saint Mary of the Valley	1
Saint Mary of the Wayside	3
Saint Mary of the Woods	5
Santa Maria Addolorata	1
Santa Maria del Popolo	1
Santa Maria Incoronata	1
Seven Dolors	7
Stella Maris	1
Sweetest Heart of Mary	1
The Virgin Mary	1
Visitation	44
TOTAL	3815

According to the above list, the following are the most common titles of Marian churches:

Saint Mary's	1142
Immaculate Conception	515
Assumption	236
Holy Rosary	178
Our Lady of Mount Carmel	137
Our Lady of Lourdes	127
Our Lady of Perpetual Help	114

The title "Saint Mary's" includes those churches listed in the *Directory* simply as "Saint Mary" as well as the few with the Italian title of "Santa Maria." Furthermore, it might well be possible that not a few of these churches are in reality dedicated to the Virgin under some more specific title. The city of McKeesport (pop. 51,223) in the Pittsburgh diocese is significant inasmuch as three of its eight churches bear the same title of "Saint Mary's."

Three titles which undoubtedly sound strange to Roman ears are "Patronage of the Blessed Virgin Mary," "Protection of the Blessed Virgin Mary" and "Saint Mary Protectress." Their strangeness, which definitely does not detract in the least from their beauty, is simply because all three titles belong to churches of the Byzantine rite.

A further glance at the list of titles reveals that Mary has become an integral part of the American nation. Through the churches dedicated in her honor she has become identified with every section of "America the beautiful." She is honored along the New England coast as "Our Lady of Good Harbor" and "Our Lady Star of the Sea." She is revered on the shores of the Great Lakes as "Our Lady of Lake Huron." The mountain people of the South salute her as "Our Lady of the Ozarks." The deep South, along the coast, knows her as "Our Lady of the Gulf" and tourists coming from all over the country to Hot Springs, Arkansas, find her there, too, as "Our Lady of the Springs." In Nevada they call upon her and find her as "Our Lady in the Mountains." In California they have added the two lovely names of "Our Lady of the Redwoods" and "Our Lady of the Sierras."

America, however, is more than a country of beautiful lakes and rivers, majestic mountains and hills, spacious plains and rich valleys. It is "the melting pot of the nations"; a nation of people who came from the old world to rebuild their faith in the forests and cities. And these people carried to America their native love of the Virgin. That love was expressed in the churches they built in her honor. Thus the country is covered with churches dedicated to "Our Lady of Lourdes," "Our Lady of Czenstochowa," "Our Loreto," 'Our Lady of Ostrabrama," "Our Lady of Poland," "Our Lady of Pompeii," "Our Lady of Soledad," "Our Lady of Vilna," "Our Lady of Zapopan," "Notre Dame des Canadiens" and "Nuestra Señora de Beleu."

This cursory glance at the churches in our country that bear the names of the Virgin is sufficient to point out how universal and national is American Catholics' devotion to their Heavenly Mother. If, however, in the words of our Holy Father, Pope Pius XII, this devotion "is not to be counterfeit coin of religion or the weak and transitory affection of a moment" these thousands of monuments to "our Most Sweet Mother" should prove to be so many reminders for all American Catholics to strive daily "to portray in thought, word and deed the features and beauty of her own soul."

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JUVENILE COURTSHIPS

In present-day America the conduct of adolescents, or "teen-agers," is deservedly an object of much concern. It must be admitted truthfully and humbly that up to the present the efforts to check juvenile delinquency have been far from successful, and that the situation is becoming worse. A recent survey of juvenile delinquency under the direction of a subcommittee of the United States Senate has revealed the appalling fact that there has been an increase of 45 per cent in law infractions on the part of youngsters in the past five years.[1] In view of such findings we can heartily agree with the forthright statement of Archbishop Cushing of Boston, contained in his New Year's radio message: "America's most humiliating failure during 1954 was its inability to cope with the growing generation."[2]

One of the contributory causes toward juvenile delinquency is the custom of "going steady"—the frequent and exclusive association of a boy and girl in their early teens. I am not concerned here with company-keeping by a couple who can reasonably look forward to marriage within a reasonable period of time, even though they may be teen-agers. Thus, a girl of seventeen in her senior high school year may be keeping steady company with a youth of nineteen, who plans to marry her within a year following her graduation. Such a marriage may be imprudent because of the immaturity of the couple, but in itself it would not be contrary to divine or ecclesiastical legislation. Indeed, such early marriages may sometimes prove ideal. Hence, steady company-keeping by such a youthful couple is not in itself objectionable, though the rules laid down in our standard works of Moral Theology for *procationes,* as their meetings are called, must be observed for the protection of chastity.[3]

[1] R. Clendenen and H. Beaser, "The Shame of America," *Saturday Evening Post,* Jan. 8, 1955, p. 17.

[2] NCWC News Release, Jan. 3, 1955.

[3] Cf. Aertnys-Damen, *Theologia moralis* (Turin, 1950), II, n. 517-24; Noldin-Schmitt, *Summa theologiae moralis* (Innsbruch, 1954), III, 419-20; Iorio, *Theologia moralis* (Naples, 1947), III, 885-89; Jone, *Moral Theology* (Westminster, Md., 1951), nn. 240, 607.

The topic I am discussing is the steady company-keeping of a young boy and a girl, usually between the ages of twelve and fifteen, who have no idea of marrying and could not reasonably marry, even if they wished, for at least five or six years. This form of association has become quite common in our country in recent years. According to Dr. Paul Landis, Professor of Sociology at Washington State College, "one nationwide poll of thousands of high school teen-agers showed that the majority thought they should be allowed to go steady."[4]

Steady company-keeping by adolescents would not in itself be regarded as an instance of juvenile delinquency by most sociologists and police officials, who restrict this expression to such wrongdoing as drunkenness, drug addiction and crimes of violence. But those who accept the interpretation of the sixth commandment proposed by the Catholic Church would agree that in many cases of juvenile company-keeping serious sins against God's law are committed. It is a well-established fact that in many juvenile circles the indecent practice known as "petting" is regarded as a normal procedure between a boy and a girl who date each other frequently. In the words of Dr. Landis: "After young people have begun to date, it is expected that there will be some display of affection."[5] The June 14, 1954, edition of *Life* carried an article on juvenile company-keeping, with pictures quite frankly representing the ardent love-making of a youthful pair, the impression being given that this is the ordinary concomitant of steady company-keeping. With such a situation so prevalent in our land, it is not surprising to read the statement of Dr. Goodrich Schauffler of Portland, Oregon, made at a recent Congress on Obstetrics and Gynecology, to the effect that in the past fifteen years illegitimate births among teen-age girls have doubled in number.[6]

How should the priest meet this social and moral problem? In the first place he must not be led astray by the way in which the world regards juvenile company-keeping. The moral perils of this practice, formerly recognized by all intelligent and decent persons, non-Catholic as well as Catholic, are utterly overlooked by many

[4] Landis, Paul H., "Should Teen-agers Go Steady?" *World Telegram and Sun Saturday Magazine,* Jan. 8, 1955, p. 4.

[5] *Ibid.*

[6] *Newsweek,* Dec. 27, 1954, p. 49.

today, even though some of them may frown on it for other reasons. Thus, Isabella Taves, described as a "nationally known writer on teen-age problems," concludes a study of this subject with the statement: "I don't think going steady [by young teen-agers] is a good idea," but the moral dangers of the practice seem to have little weight toward this conclusion, and she views the greatest danger as the emphasis it puts on fidelity too early in life.[7]

Even some Catholic writers seem to underestimate the moral risks of steady company-keeping, as long as no sin has actually occurred. Thus, a widely used manual of religious instruction contains the statement that steady company-keeping is neither harmful nor sinful "as long as the companionship is kept within bounds," which phrase means, I presume, "as long as the couple have not sinned." This is certainly too lenient a decision, if one accepts the commonly accepted Catholic doctrine about frequenting the occasions of sin. No priest, familiar with the approved theological teaching on the matter of company-keeping, should allow himself to view this problem so lightly.

Neither should a priest become so pessimistic about the situation as to believe that nothing can be done about it. That is not the way in which the Catholic Church treats abuses. If a sinful custom prevails, those who have the care of the flock of Christ are supposed to attempt to eradicate it, even though it has taken a strong hold and the first efforts seem to bear little fruit. A very definite stand on this matter has been taken by the Bishops of Canada, who recently made this statement:

> We call upon parents to discourage and extirpate, as far as lies in their power, the pernicious custom of boys and girls in their early teens forming permanent and exclusive "steady" associations which are so often an occasion of sin. Heavy indeed will be the reckoning of parents who from negligence or fear of displeasing their children or from a desire to appear "modern" allow their children the freedom which common sense rejects as premature.[8]

Our textbooks of Moral Theology, discussing the subject under the heading of *procatio* or *nupturientes,* teach that steady company-

[7] Taves, Isabella, "Should Young Teeners go Steady?" *The American Weekly,* April 18, 1954, p. 7.

[8] Statement of the Canadian Hierarchy, *Marriage and the Family,* Oct. 14 and 15, 1953.

keeping in itself is an occasion of sin; however, the hope of marriage in the near future will justify it, as long as the proper safeguards are observed.[9]

But what is required to constitute the association of a boy and a girl steady company-keeping? It is not easy to define the term exactly, despite the fact that it is frequently employed in daily conversation. Isabella Taves defines it in a rather sophisticated manner as "an agreement between a girl and boy, usually in their early teens, to date only each other—without benefit of ring, fraternity pin, specific intentions or (and here's the rub) telling their parents."[10] I would take exception to this last phrase, because many parents know and approve the steady company-keeping of their children. To form a definition that will help toward a theological solution of this problem, I suggest that the following factors combined may be regarded as constituting steady company-keeping:

(1) The association of the two must be *frequent*. A boy and girl who go out with each other only once or twice a month can hardly be said to be keeping company, at least if they have the opportunity to meet more frequently. However, the amount of time they spend together would have to be taken into consideration. A pair who meet only once a week but spend three or four hours together could be regarded as company-keepers more correctly than a boy and girl who meet two or three times a week in the drug-store for a coke and a talk of a half-hour's duration. But certainly a couple who spend two or three evenings a week together fulfil this condition of company-keeping.

(2) The association must be *exclusive*—that is, there must be an understanding that she is his "girl-friend" and he is her "boy-friend." Of course, an occasional date of each with another juvenile would not nullify this condition. From a questionnaire sent out by Fr. James P. Conroy, Associate Editor of *Our Sunday Visitor*, we learn that 53 per cent of the young folks asked—almost 25,000 in number—defined steady dating as dating *mainly* with one person. From this same survey it is also evident that it is customary

[9] Thus, Noldin-Schmitt assert: "Familiar associations which are called company-keeping *per se* contain an occasion of sin. . . . If they take place in view of marriage they are lawful. . . . But care must be taken lest lawful meetings become a proximate occasion of sin." (*Op. cit.*, III, n. 419).

[10] *American Weekly*, April 18, 1954, p. 6.

for those who are going steady to signify the fact in such a way that all others may see it, by the exchange of class rings, pins, bracelets, etc., as well as by the fact that the two are seen together at dances, movies, etc. An ordinary feature of this exclusiveness is that they pass some time in places in which they cannot be seen by others. As is evident, this is the most dangerous aspect of steady company-keeping.

(3) The association must be motivated by *some measure of affection.* It is possible that mere expediency or convenience may be the only reason for their company-keeping. Thus, if a boy and a girl happen to be the only Catholic juveniles in a small community, they might go to school together and return together and meet two or three times a week in each other's home to go over the school-work, with a feeling of friendliness, but without any of the emotional attitude designated as love or affection. Their motive of exclusive association might be the fact that they feel it safer for Catholic adolescents to associate with one another rather than with non-Catholics, or the fact that they are convinced that there is less moral danger with each other than with the other boys and girls of the community. Indeed, some of the adolescents who answered Father Conroy's questionnaire mentioned as a motive for steady company-keeping the unwillingness to take chances with a person whose moral standards are not clearly known. I do not believe that it happens often that a boy and a girl associate with each other frequently and exclusively without developing affection. Nevertheless, if this factor is lacking, and they regard each other merely as good friends, they cannot be said to be in the category of steady company-keepers.

It does not follow that if any of these three conditions is not present a boy and a girl can be permitted to associate with each other as often as they choose or under any circumstances they may select. Even a type of association that is not steady company-keeping in the strict sense may be a proximate occasion of sin for a particular couple. Thus, a boy and girl may go out with each other only once or twice a month, but if they commit sin on these occasions, their meetings must be discontinued, or at least definite precautions must be taken to avoid relapse.

If, however, these three conditions are verified, the couple can be said to be keeping steady company, and the rules accepted by

theologians for such a case are to be followed by the confessor. Now, it is the common theological opinion that a couple who put themselves in such circumstances are in an occasion of sin, and consequently are doing wrong by frequenting such an occasion unless they have a sufficient justifying reason. But, the only reason proposed by theologians as justifying steady company-keeping is the expectation (with at least some probability) of marriage in the near future. Thus, Noldin-Schmitt assert: "The hope of a future marriage is the only reason why these visits are rendered licit."[11] In the cases we are considering there is surely no hope of marriage, at least within a reasonable time. Some might claim that the assurance of having a date for social functions would constitute a justifying reason, but with this I cannot agree. At any rate, the mere fact that "everybody is doing it" or the fear of being ridiculed as being unable to attract adolescents of the opposite sex does not constitute a sufficient reason.

From this it follows that adolescent company-keeping in the conditions described is sinful because the young couple are putting themselves in the occasion of grave sin without a sufficient reason. Does it follow necessarily that they are always in a *proximate* occasion of grave sin and consequently guilty of *grave* sin? I would hesitate to state this as a universal conclusion, though I would agree with the statement of Father Damen, that company-keeping is *generally* a proximate occasion of grave sin (and consequently forbidden *sub gravi*) when it is practiced without any intention of entering marriage or when there is no hope of marriage in the near future.[12]

In any event, if a boy and a girl have proved that this manner of association is a proximate occasion of sin for them, they are guilty of mortal sin by continuing this type of companionship without any expectation of marriage in the near future. The fact that they have committed grave sin together is a sufficient proof that their steady company-keeping is a proximate occasion of grave sin, and hence must be given up. In the words of Wouters: "As soon as the company-keepers have sinned gravely, the occasion has become proximate, and must be treated as such by the confessor."[13]

[11] Noldin-Schmitt, *op. cit.*, n. 419.
[12] Aertnys-Damen, *op. cit.*, II, n. 523.
[13] Wouters, *Manuale theologiae moralis* (Bruges, 1933), II, n. 468.

The accepted theological doctrine on this matter is thus expressed by Noldin-Schmitt: "When boys and girls accuse themselves of external sins against chastity with a person of the other sex, they are to be asked if they are keeping company with this person. If they answer in the affirmative, they are to be asked further if there is any hope of a future marriage. If there is no such hope, and if, *a fortiori,* there is no intention of matrimony, it is absolutely necessary that they break off the company-keeping, since they are in a proximate occasion of grave sin without a just cause."[14] This statement gives the confessor a norm to be followed when a young person, with no hope of marriage (at least within a reasonable time), accuses himself or herself of sinning gravely with a "steady." The company-keeping must be stopped, and if the penitent will not promise to follow this procedure, absolution must be denied. At most, a date in future could be permitted on rare occasions on condition that they are not alone at any time.

But what of the adolescent who is keeping steady company, but sincerely asserts that there has been no violation of chastity with his companion? From the fact that nothing sinful has yet occurred it does not necessarily follow that the two are not in any proximate danger of grave sin. The confessor may prudently judge from the character of the penitent or from other circumstances—for example, the fact that a boy previously associated with particular girl-friends and ended by sinning with them—that there is a truly proximate danger of grave sin in this companionship. In that event, he must forbid the company-keeping, and must deny absolution if this condition is not accepted.

It should be noted also that a youth's statement that there has been no grave sin in his meetings with his "steady" is not always to be taken at its face value. Some modern adolescents have strange ideas about the morality of love-making, regarding only a consummated sexual act as a grave sin. Hence, the boy who assures the confessor that there has been nothing of a sinful nature between himself and his girl-friend may be found, on closer questioning, to be indulging with her in passionate kisses and embraces, in accordance with the methods used in the movies, apparently without realizing that their companionship has reached (at least objectively) a stage of mortal sin.

[14] Noldin-Schmitt, *op. cit.,* III, n. 420.

Furthermore, when the confessor meets a case of apparently innocent company-keeping, an important factor is the religious affiliation of the other party. This is particularly the case when there is any probability—as there sometimes is—that eventually (after several years) the two may marry. If it is found out that the other party is a non-Catholic, such a courtship must be terminated at once, unless there are (or at least will be at the time of the marriage) grave and lawful reasons for contracting it.[15]

However, what is to be done in the case when the steady company-keeping has been perfectly chaste between a Catholic boy and a Catholic girl and there is no reason to fear that it is for them a proximate occasion of sin? It should be remembered that even in this case, when there is no hope for a marriage within a reasonable period of time, the company-keeping must be reckoned a venial sin, inasmuch as the couple are frequenting a remote occasion of grave sin without a sufficient reason.[16] Furthermore, such steady company-keeping helps to promote a custom that is surely dangerous to the younger generation in general. However, if a priest can persuade himself honestly that in a particular case the young persons are not committing mortal sin by their steady company-keeping he could give absolution, even though the company-keeping will be continued. He should, however, urge that it be discontinued. And the words of St. Alphonsus should be noted: "Generally speaking, in regard to boys and girls who love each other, although they are not all to be charged indiscriminately with mortal sin, ordinarily I believe they find it difficult to be outside the proximate occasion of sinning gravely. This is more than evident from experience; for out of a hundred youths hardly two or three in this occasion will be found free from mortal sins."[17]

The priest's zeal in eradicating this modern abuse should not be confined to the confessional. In sermons and conferences to young folks, especially on the occasion of retreats, junior Holy Name gatherings, sodality meetings, etc., the topic of juvenile company-keeping should be discussed, and it should be pointed out that this custom is reprehensible because it frequently involves loss of time

[15] Canon 1061; Cf. *AER*, CXXII, 4 (April, 1950), p. 312.
[16] Cf. Merkelbach, B., *Summa theologiae moralis* (Paris, 1938), I, n. 177.
[17] *Praxis confessarii*, n. 65. (*Theologia moralis* [Rome, 1912], IV, p. 562.)

and neglect of study, because it eliminates the normal joys of adolescence, and especially because it involves moral dangers. It should be explained that the association of boys and girls in a group at parties, etc., is permissible provided they meet each other in the manner proper to decent Catholic boys and girls. But care should be taken that at any social affairs under Church auspices there should be nothing that is morally reprehensible, such as cheek-to-cheek dancing, dimmed lights, etc.

In our Catholic high schools both principals and teachers, as well as the priests having administrative posts, should instruct the pupils on the proper attitude to maintain toward this growing evil of steady company-keeping by juveniles who have no hope of marriage in the near future. There can be occasions in which severe disciplinary measures may have to be taken toward some pupils who are known to be indulging in too free associations with members of the other sex. At times even expulsion from school should not be regarded as too severe a measure in the case of refractory boys or girls.

Above all, priests should endeavor to persuade Catholic parents to fulfil their obligation to direct and guide their sons and daughters according to the law of God. From the survey made by Father Conroy it appears that 46 per cent of the parents of juvenile company-keepers are either favorable or indifferent toward this custom of their sons and daughters. Some parents think it "cute" when children of thirteen or fourteen become enamored with each other; and some are thrilled when a little boy falls in love with their little daughter who would normally be finding her recreation with adolescents of her own sex. A return to the traditional way of domestic life would be greatly beneficial in modern society, and Catholic parents should lead the way by giving their children a home life that is happy and holy. If parents themselves set loose standards, what can we expect of their offspring? As the authors of the articles in the *Saturday Evening Post* remark, we should not be shocked by the revelation of sexual promiscuity among high-school students, when adults make a big business of glamorizing sex.[18]

This matter has graver implications than the particular subject of juvenile company-keeping. Beyond doubt, one of the reasons

[18] "The Shame of America," *Saturday Evening Post*, Jan. 15, 1955, p. 73.

why our young Catholics are keeping steady company is the conviction that "everyone else is doing it." Catholics must be warned against the attitude that they can base their conduct on the ways of the world. They must be taught from childhood that if they wish to live up to the principles of their faith they must be willing to be different from non-Catholics and must be willing to be ridiculed as old-fashioned. And, they must know this is the way to bring to the attention of the world the true standards of morality. In the words of Archbishop Noll: "If teen-age Catholics have any duty it is to lead others who have never had any special moral training and not to follow others. Every one instructed in the knowledge of God is obligated to be a leader, and may not follow one who is not so instructed."[19]

Priests must direct the laity along this way, by word and especially by example. Priests are men who have chosen a way of life very different from that of people of the world because it exemplifies in a high degree the ideals of the Christian life laid down by Our Lord Himself; hence, they must be models of virtue for their people. Catholic men and women—and even children—must learn that it is not easy to be a good Catholic, and that they must be prepared to face scorn and hatred and ridicule if they would be accounted faithful followers of Jesus Christ.

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[19] *Our Sunday Visitor*, June 27, 1954.

BROTHERHOOD IN CATHOLIC THEOLOGY

From the twentieth to the twenty-seventh of last month an organization called The National Conference of Christians and Jews sponsored a very well publicized "Brotherhood Week." According to the material in the "Magazine Kit" for this "Brotherhood Week," sent some months ago to the editorial offices of *The American Ecclesiastical Review,* the National Conference seeks "to demonstrate that all creeds can work together to achieve the goals of brotherhood." The National Conference further describes itself as "an educational, civic organization of religiously motivated men and women." According to the National Conference's "Fact Sheet," this body "seeks the Brotherhood of Man based on the Fatherhood of God."[1]

A society which works for this high goal might appear at first glance to be a religious gathering, but the material in the "Magazine Kit" assures us that this is not so. "While the National Conference," we are told, "does much of its work through religious groups, it is not itself a religious organization." We are informed that "rather, it is a group of religiously motivated men and women whose purpose it is to eradicate prejudices and bigotry through educational programs of good will."

From the literary material which the National Conference of Christians and Jews has so generously provided, it would appear that this group's aim of "the Brotherhood of Man based on the Fatherhood of God," for all practical purposes, means a condition in which prejudice and bigotry have been largely eliminated. Yet this printed matter leaves no doubt about the fact that the "brotherhood" with which "Brotherhood Week" is concerned is something which goes beyond the limits of any particular religious organization. One leaflet insists on the contention "that all men—of all religions, of all colors, of all languages—are in fact brothers."

The high position occupied by some of the people who propound these teachings, as well as the extraordinarily powerful publicity given to "Brotherhood Week" and its various exercises, make it

[1] There are several mimeographed sheets and one printed leaflet in this "Magazine Kit." This and the following citations are taken from various parts of the material in this collection.

imperative that Catholics know something about the divinely revealed doctrine on the subject of a genuine and supernatural brotherhood here on earth.

That information is readily available in the sources of Catholic theology. Indeed, the doctrine of the brotherhood with Our Lord and with each other which men are privileged to enjoy, as the real though adopted sons of God, is one of the basic teachings of the New Testament.

In the Greek text of the New Testament the word ἀδελφότης, or "brotherhood" occurs twice. Both times it is used in the First Epistle of St. Peter. The first time it occurs is in the laconic command issued to the faithful to "Love the brotherhood."[2] The second time is in the reminder that "the same affliction [persecution by Satan himself] befalls your brotherhood that is in the world."[3] Thus in both instances the term clearly refers to a social unit within which men are brothers, and this social unit is obviously the Church itself. Actually, then, the word "brotherhood," like the expressions "Church," "kingdom of God," "city of God," "household of the faith," "Body of Christ," and "temple of God," is a genuine name of the Church, one of the designations used in Scripture to designate the supernatural community which is the *congregatio fidelium in Christo,*[4] the social unit within which alone men are to find salvific contact with God in Our Lord. And, along with such terms as "disciple," and "called," and "Christian," the word "brother" is one of the words which the New Testament employs as names for the members of the *ecclesia.*[5] As a matter of fact, the term "brother" is the most frequently employed of all these New Testament titles. It is, incidentally, the first name applied to members of the Lord's company in the text of the *Acts of the Apostles.*

It is very interesting to note that, in the Vulgate, the term *"fraternitas,"* the Latin equivalent of ἀδελφότης, occurs no less than eight times. Twice, of course, it stands as a translation of ἀδελφότης.

[2] *I Pet.* 2:17.

[3] *I Pet.* 5:9.

[4] Cf. Fenton, "Scholastic Definitions of the Catholic Church," in *AER,* CXI, 1 (July, 1944), 59 ff.

[5] For the particular significance of the term *"ecclesia,"* cf. Fenton, "The Meaning of the Name 'Church,'" in *AER,* CXXXI, 4 (Oct., 1954), 268-76.

Five times, however, *"fraternitas"* is a part of the translation of the term φιλαδελφία,[6] and once it is a part of the translation of the cognate φιλάδελφος.[7] It is highly indicative of the mentality of primitive Christianity that φιλαδελφία and φιλάδελφος were taken to mean, not merely "brotherly love" and "one possessing fraternal affection," but precisely as *"charitas fraternitatis"* or *"amor fraternitatis"* and *"amator fraternitatis."* The basically corporate significance of the "brotherhood" was axiomatic to the members of the Church from the very outset.

Those who were privileged to be the disciples of Jesus Christ during the first few centuries in the life of the Church militant of the New Testament were very well aware of the fact that it was precisely by reason of their association in the *ecclesia* that they were privileged to be brothers to Our Lord and, through Him, to each other. Our Lord Himself had brought out that fact with matchless clarity during the course of His public life on earth. All three of the Synoptic Gospels tell of one occasion when Our Lord taught this truth. Here is the pertinent passage in the *Gospel according to St. Matthew.*

As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.

And one said to him: behold thy mother and thy brethren stand without, seeking thee.

But he answering him that told him, said: Who is my mother and who are my brethren?

And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.

For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.[8]

These people whom Our Lord designated as His brothers and sisters were members of the community of His disciples. Primarily, of course, they were μαθηταί or "disciples," men and women whom He had called or invited into His company so that they might hear from Him that message which St. Peter once described so aptly as "the words of eternal life."[9] But it is essential to remember that

[6] The expression *"amor fraternitatis"* is found in *I Pet.* 1:22 and *II Pet.*, 1:7, where, incidentally, it occurs twice. *"Charitas fraternitatis"* is the translation in *Rom.* 2:10; *I Thes.* 4:9; and *Heb.* 13:1.

[7] Cf. *I Pet.* 3:8. [8] *Matt.* 12:46-50. [9] *John* 6:69.

these disciples were organized into an individual congregation or social unit, and that to be a disciple of Christ, or, in other words, to be numbered among those whom He indicated as His brothers and sisters, actually meant belonging to that social unit.

During the course of His public life, Our Lord organized these people whom He had gathered around Himself and formed them into a definite religious society. They were organized so perfectly that, immediately after His Ascension into heaven, this group appeared as an established religious society, manifestly distinct from and bitterly opposed by the old Jewish religious commonwealth within the fabric of which Our Lord had instituted it.[10] This society of the disciples was in reality the faithful remnant of Israel. The old Jewish religious community was, until Our Lord's death on Calvary, the genuine and supernatural kingdom of God on earth. Our Lord's sacrificial death marked the ultimate rejection of the Messias by the group which had hitherto been God's kingdom, the *congregatio fidelium in Christo,* precisely by reason of its profession of acceptance of the divinely revealed message that centered around the promised Messias. It was also the sacrifice of the new and eternal covenant, the act in which the liturgical activity of the society of the disciples became valid as that of God's kingdom in this covenant. As the kingdom of God on earth, the society of the disciples was to stand as the company within which men are to do the will of the divine Father in heaven. Thus, in a special way, it was constituted as the company of the "brotherhood."

As the society of the disciples, the supernatural kingdom of God of the New Testament was and is the community of those who accepted Our Lord's invitation, or, in other words, the assembly of those who had received Him. We must not allow ourselves to forget how intimately Our Lord lived in and with, and was joined to, this particular group. St. Peter brought out that fact with extraordinary clarity when he was listing the qualifications of those men whom he would consider acceptable as candidates for the apostolic post vacated by Judas Iscariot. According to the Prince of the Apostles, such candidates had to be of the number

[10] Cf. Fenton, "The Proof of the Church's Divine Origin," in *AER,* CXIII, 3 (Sept., 1946), 203-19.

. . . of these men who have companied with us, all the time that the Lord Jesus came in and went out among us,

Beginning from the baptism of John, until the day wherein he was taken up from us. . . .[11]

The Greek text of the *Acts* brings out that intimacy of Our Lord's association with the company of His disciples even more powerfully than the Latin and the English translations. In the Greek, the three verbs in the first of the verses quoted are all variations of the word ἔρχομαι. The text refers to men "who were going with us all the time that the Lord Jesus was going in and going out among us." It gives the idea of a traveling community within which Our Lord moved and worked. It tells definitely of a company within which and from which He taught His divine message. This group constituted the society of those who actually received Him.

Now the first chapter of the *Gospel according to St. John* brings out the connection between the "reception" of Christ and the basis of brotherhood in Him and under the Fatherhood of God.

He came unto his own: and his own received him not.

But as many as received him, he gave them power to be made the sons of God, to them that believe in His name.

Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.[12]

Here we find the fundamental explanation of the supernatural brotherhood of man under the Fatherhood of God. According to the *Gospel according to St. John,* the community of Our Lord's disciples, the company which received Him and within which He worked and taught is the social unit within which men are empowered to become the sons of God, to be born of God, in a proper and supernatural sense, although obviously not in the same way in which the Second Person of the Blessed Trinity proceeds from God the Father. Thus this society of those who believe in Our Lord's name is the organization within which men can be and should be children of God, and brothers to Jesus Christ and to each other in Christ. It is the congregation which deserves the title of the ἀδελφότης or the brotherhood.

[11] *Acts* 1:21 f.

[12] *John* 1:12 f.

It is not by accident that the notion of belief in Our Lord's name is joined, in the text of St. John's Gospel, to that of supernatural and adoptive sonship of God. According to God's own decree, the supernatural life in function of which men are designated properly as adopted sons of God and brothers of Our Saviour is something which is meant to be lived in that community which is called God's kingdom or His *ecclesia.* The standard and traditional definition of this social unit is *congregatio fidelium in Christo.* The people who make up this supernatural kingdom are those who profess their belief in and their acceptance of the divinely revealed message of salvation which centers around the divine redeemer, Jesus Christ. Their company is the true household of the faith,[13] the social unit within which alone men are to be saved from "this perverse generation."[14] It is the Church, the community outside of which, in the words of the *Unam sanctam,* there is "neither salvation nor the forgiveness of sins."[15]

Here we encounter the central and essential factor in the divinely revealed teaching about that supernatural and adoptive sonship of the living God in terms of which men may be designated as brothers to Our Lord and to each other, and in function of which the *ecclesia* itself may be properly designated as the brotherhood. Men really become sons of God, though of course, in an analogous way, in and through the possession of the life of sanctifying grace. The company or social unit outside of which there is "neither salvation nor the forgiveness of sins" is nothing other than the community a man must be "within" if he is to obtain the ultimate and perfective status of the life of sanctifying grace in the beatific vision (salvation) or the *gratia prima,* the life of grace given to a person who has hitherto been deprived of it, the life of grace given by God with the forgiveness of original or mortal sin.

The life of sanctifying grace can only be understood and described as involving the status of adopted sons of God when we consider that life in terms of its ultimate and perfective act, that of the beatific vision. The beatific vision is a clear, direct, and immediate intellectual perception of the living God in the Trinity of

[13] Cf. *Gal.* 6 : 10.
[14] Cf. *Acts* 2 : 40.
[15] Cf. The Bull *Unam sanctam,* issued Nov. 18, 1302, by Boniface VIII. *Denz.,* 468.

His Persons. As such it is something utterly beyond the purely natural capacity of any intellectual creature, actual or possible. It is something on the divine rather than on the merely created level. When creatures possess the life to which the beatific vision belongs, the life of sanctifying grace, they have this life as a gift from God rather than as something which they have earned by their natural efforts. The life of grace is inherently and essentially supernatural, something which belongs to the intrinsically supernatural order, by reason of the nature of the beatific vision itself. And it is in terms of this essential supernaturalness that the beatific vision is the basic element in the explanation of Christian brotherhood.

Now it is axiomatic that a thing acts on the level of its own being or essence. *"Operatio sequitur esse"* is one of the basic observations of an accurate philosophy. It is natural for any created intelligence to know about God by realizing that He is the First Cause and the Final End of the particular grade of reality that constitutes the proper object of that intelligence. Thus for the human intelligence, the mind of an *animal rationale,* the proper object is to be found in the essences of things which can be perceived through the agency of the senses. The mode of knowing God which is proper or natural to the human being is that by which He is recognized as the First Cause and as the Ultimate Purpose of these things.

Acting in accordance with the dictates and the limitations of human nature, then, man knows God by realizing (1) the fact that there is a being which is a cause but which is not subject to causality, which is a principle of motion but which is not itself moved, (2) the fact that qualities which are characteristic of things subject to causality or motion cannot in any way be present in a reality which is not thus subject to causality and change, and (3) the fact that concepts which of their very essence or nature are not limited to caused and contingent things may be applied properly and correctly, even if necessarily in an analogical way, to the First Cause and Last End. Man's natural knowledge of God may be perfected and sharpened indefinitely, but the process must always be carried on within this definite sphere.

As the intellect of an *animal rationale,* the human mind is entitatively on the lowest level in the scale of intelligences. It would have been possible to know, even within the bounds of a purely

natural order, that there could have been an indefinite number of created intellectual levels superior to the merely human, realized in created pure spirits. Within the realm of Christian doctrine we are aware of the fact that the angels are such created pure spirits, and we know that there are many different levels of perfection among the angelic intellects. As a matter of fact the principles of St. Thomas' philosophy make it clear that there are as many different species of angels as there are individual created pure spirits.[16]

Obviously we cannot know the specific perfection of any individual angelic nature. This, however, we do understand: every created spirit has as the proper object of its intelligence being on the level of its own existence, in other words, its own essence. In every case this essence is something which had to be actualized by God. Thus it is something distinct from the act of its own existence. And, in every case, according to the intellectual activity natural to it, the created spirit would know God only as the First Cause and the Ultimate Purpose of the reality which it recognizes in its observation of the proper object of its own natural intelligence. This is not only true of every existent created pure spirit: it would have to be verified of any created intelligence which God could bring into existence. In other words, it would be absolutely impossible to have a created intelligent being which could naturally perceive God in an act of immediate and direct intellectual knowledge.

On the other hand, God Himself is the one Being to whom such an act is natural. God is His own understanding. Actually the *ipsum intelligere subsistens* constitutes what is known as the metaphysical essence of God.[17] The proper object of God's understanding, the reality which He knows immediately and directly, is His own essence, subsisting in the Three Divine Persons. There is no other intelligence, actual or possible, on the level of the divine Understanding. There is and there can be no other intelligence to which the immediate and direct intellectual perception of the divine

[16] Cf. *Summa theologica,* Ia, q. 50, a. 4.

[17] Cf. Billuart, *Summa Sancti Thomae hodiernis academiarum moribus accommodata sive Cursus theologiae iuxta mentem Divi Thomae* (Paris: Lecoffre, 1904), I, 45.

essence, subsisting in the Three Divine Persons, is something natural. And obviously there is no other being whose intellectual life consists in such a perception of God's essence.

The Second Person of the Blessed Trinity is truly the Son of God because He proceeds from the Father by way of generation, coming forth from the Father with whom He is consubstantial as from the Principle subsisting in numerically one and the same divine nature. And any intelligent creature to whom God grants the life of sanctifying grace, which is the life of the beatific vision, can be called the child of God in a real though analogous sense, since God is giving to that creature the principle of a life which finds its ultimate and perfective expression in an act of intellectual perception of the divine essence, as it subsists in the Three Divine Persons. God acts as the immediate Principle of a kind of life which is similar to His own in that it finds its perfect manifestation in an intellectual act which has the same immediate object as the divine intelligence itself.

It is obvious, of course, that the life of grace is not something that resembles the life of the Triune God. The act of God's understanding is actually identified with the divine nature and with all of God's attributes. It is also identified with each of the Divine Persons. On the other hand, the quality by which the created intellectual being is raised up to the condition in which it is connaturally capable of activity on the divine level is only an accident, an entitative *habitus*. It is something which, during the time the creature is *in via,* as distinct from *in patria,* can be lost. The life is a grade of activity granted to a creature whose natural level of operation is indescribably lower than the life of grace.

Yet, precisely by reason of the fact that this created activity attains the same intelligible object as the divine life itself, the beatific vision and the life of grace into which it is integrated are such as to constitute the man who possesses them as a real child of God. The term "son of God" applies to the man in the state of grace in a proper if analogous fashion.

On the other hand, the possession of created intellectual life on the natural level of the creature does not constitute a person as a child of God except in a purely metaphorical way. In other words, the expression "child of God" is applied to a man in the state of sanctifying grace in such a way that the definition of "child," as

"one proceeding from an immediate and conjoined principle in similarity of life," is verified of that man. Strictly speaking there is no "similarity of life" when the natural activity of any created intelligence is compared with the act of the divine understanding, since the proper object of that natural understanding on the part of the creature is something quite distinct from the proper object of God's own understanding. Hence when we speak of men as "children of God" merely in terms of their created human nature, or of their dependence on God the Creator, we are using the term as a figure of speech. Such metaphorical use of the expression may be allowable, but it remains something absolutely distinct from the proper though analogous employment of this expression.

It is at best misleading to speak of men "of all religions" as brothers under the common Fatherhood of God, as though diversity in religion, or the acceptance or non-acceptance of Our Lord, could be considered as indifferent to the concept of human brotherhood. Actually the supernatural brotherhood which men possess by reason of the life of the beatific vision is essentially a brotherhood in Our Lord. The life of grace, in function of which men are constituted as adopted children of God and as brothers to each other under the Fatherhood of God, is something which men can possess only because Our Lord, the Incarnate Word of God, has obtained it for them through His sacrificial death on Calvary. It is something which men can live only insofar as they are in salvific contact with Our Lord in His Mystical Body.

In other words, the life by which men may live as adopted sons of God is something which they can possess only if the natural and consubstantial Son of God the Father actively communicates that life to them. They can derive that created sharing of the divine life only from the Incarnate Word, who is at once their Brother, their Head, and their Saviour.

The genuine supernatural brotherhood in God's *ecclesia* affects the nature of the association itself. The supernatural kingdom of God is truly the "household of the faith," the social unit within which men and women are empowered to live as brothers and sisters to Our Lord and, in Him, to each other. The relations set up in function of this brotherhood are real, and they have genuine effects in the order of charity. It is God's command that we should "work good to all men, but especially to those who are of the

household of the faith."[18] In the *ordo charitatis,* which is the objective order of reality, our brothers within the household of the faith are closer to us than any other human beings. If we are to give Our Lord the enthusiastic loyalty that is due to Him, they should be the first beneficiaries of our charity.

This is a lesson highly important to the Catholics of our own time. Prior to the issuance of the encyclical *Mystici Corporis* there were a certain number of Catholic publicists who worked to spread abroad the illusion that there was such a thing as an invisible church, a kind of community of good men and women in some way distinct from the visible society which God has constituted as His supernatural kingdom on earth for the new and eternal testament. Furthermore, some of them went so far as to teach that there was a loyalty due to this imaginary "invisible church" which surpassed the loyalty due to the visible organization over which the Bishop of Rome presides as the Vicar of Jesus Christ on earth. Pope Pius XII stigmatized that blunder once and for all in his brilliant encyclical letter.[19] Unfortunately, however, bad teachings set up slovenly habits of thought which do not always disappear once the basic teachings have been exposed and reproved. Hence it is imperative that, in considering the conditions of the Christian ἀδελφότης, we take cognizance of the fact that this fraternity carries genuine obligations in the practical order with it.

The brotherhood in the *ecclesia,* the supernatural fellowship which men are privileged to possess in function of God's communication of the life of grace, makes tremendous demands. Our Lord and Brother insists that we subordinate to Him every person and every thing which is near and dear to us. And the association in the Church itself is meant to be our dominant social relation. We speak of "brother priests," and of "brother religious," but all of these unions are based on the fundamental brotherhood within the ἀδελφότης which is the household of the faith and the Church of the living God.

Our brotherhood in the Christian life of grace is likewise ultimately definable in terms of a common Mother. Our Lady is the

[18] *Gal.* 6 : 10.

[19] Cf. the encyclical *Mystici Corporis,* issued June 29, 1943, in *AAS,* XXXV (1943), especially 199 f., and 224.

Mother of Christ, the θεοτόκος.[20] By that very fact she is the Mother of the Mystical Body, outside of which there is neither salvation nor the forgiveness of sins. The person who lives the life of grace enjoys a favor which has come to him from Christ the divine Redeemer, and which has likewise been given to him through Mary, the Disperser of all graces. The life of grace is a sharing of the life of Christ, the life of the Person who is the Son of Mary.

The Church itself, the kingdom of Christ within which Mary reigns as Queen, is the ἀδελφότης, the brotherhood. And, as the "household of the faith," this community has its own family banquet, the divine banquet which is the Eucharistic sacrifice and sacrament. The life of the brotherhood is signified and caused in the Eucharist. Indeed, men live the life of the brotherhood only insofar as they partake, sacramentally or at least spiritually, of the Eucharist.[21] The theology of the Blessed Sacrament is, in the last analysis, the theology of the Christian brotherhood.

* * * * *

The "brotherhood" with which the National Council of Christians and Jews is concerned is, ultimately, something to be brought about if and when all men act toward each other as if they were joined by family ties. It is definitely our business so to pray and to act that, insofar as lies within our power, we may bring men to see that there is a genuine and ineffably perfect brotherhood in Our Lord available to them. It is our business to bring out the fact that God wills that all men should enter into that brotherhood. The only eternal salvation available to men, the only ultimate and everlasting happiness which they may attain, is something which they are meant to have and can have only within this household of the true faith.

It is laudable to see people working toward a condition in which all men would act toward each other as if they were brothers. They must be assured, however, that this condition will never be attained outside of that true brotherhood in the supernatural order which Our Lord has brought about by His sacrificial death. Definitely they will never attain the good of brotherhood through the family of Adam.

[20] Cf. the Anathematisms of St. Cyril, in the Acts of the Council of Ephesus, *Denz.*, 113.

[21] Cf. *John* 6: 54.

In a certain highly figurative sense men may be called brothers by reason of their common descent from our first parents. Yet the good of genuine brotherhood under the Fatherhood of God is not to be attained in and through the family of Adam. The family of Adam as unregenerate is a fallen family. We are born into that family, and, in order to achieve salvific union with God and brotherhood in Our Lord, we have to be taken out of that unregenerate group and inserted into the household of the faith which is the Mystical Body of Jesus Christ. The unregenerate family of Adam, as a fallen social unit, is precisely the "world" over which Satan holds sway as "the prince of this world." Our salvation, our genuine brotherhood with and in Jesus Christ, depends on our being transferred out of this social unit and brought "within" the *ecclesia, "extra quam nullus omnino salvatur."*

It would be unfortunate were men ever brought to imagine that whatever "brotherhood" there may be by reason of membership in the unregenerate family of Adam would be the brotherhood under God which men need and in which they are to find their perfection.

On the other hand, Catholics must be reminded that mere membership in the Church, which is the ἀδελφότης, does not constitute and guarantee that the life of the brotherhood, the life of sanctifying grace, is actually being lived. It is unfortunately possible to be, in this world, *in statu viae,* a member of the supernatural brotherhood in Christ and at the same time to live in a manner utterly unworthy of that brotherhood. In this life we possess the treasure of the true brotherhood in such a way that we can lose it by our own malice and infidelity.

It is our business to work and pray so that we may live the life of the true brotherhood in Christ in this world in a manner that will bring us to enjoy it forever in the Church triumphant.

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Answers to Questions

THE CHURCH AND SALVATION

Question: Is the dogma of the Church's necessity for salvation explained in an acceptable manner by the statement that there is salvation outside the Catholic Church for those who are invincibly ignorant that the Catholic Church is the true Church, but that there is no salvation outside of the Catholic Church for those who know or suspect that it may be the true Church?

Answer: The sort of teaching to which our questioner refers is definitely not in line with Catholic doctrine. Over the course of the centuries the Church's *magisterium* has explained this dogma many times, and it is definitely wrong for any individual to offer as his own explanation of this divinely revealed teaching some statement inconsistent with or even contradicting what the authoritative *magisterium* has said. Now one of the most important pronouncements on the dogma of the Church's necessity for salvation is the Fourth Lateran Council's description of the Church as that "outside of which no one at all (*nullus omnino*) is saved." An explanation of this dogma which would lead the unwary listener to imagine that there is salvation outside the Church for some people but not for others openly contradicts this teaching of the Fourth Lateran Council.

The Holy Office letter *Suprema haec sacra,* which, incidentally, was published in the October, 1952, issue of *The American Ecclesiastical Review,* contains an authoritative explanation of the dogma. According to this magnificently valuable letter, the Catholic Church is necessary for the attainment of eternal salvation in two distinct ways, with the necessity of precept and with the necessity of means. By reason of its necessity of precept, no one who knows or suspects that the Catholic Church is the society which God commands all men to enter and within which He wills that they should remain can be saved if he voluntarily refuses to become or to continue as a member of the Church. If a person should be invincibly ignorant of the fact that the Catholic Church is the society which God wills that all men should enter, then he is not disobeying a divine command if he does not become a member of this society.

But, again according to the *Suprema haec sacra,* the Catholic Church is also necessary for salvation with the necessity of means, and necessary in such a way that no man can be saved unless he is either a member of the Church or one who has the intention or desire of entering this society. It is likewise Catholic doctrine and the teaching of the same Holy Office letter that it is possible for a man to be saved when, by reason of invincible ignorance, this intention or desire is only implicit, rather than explicit. It is explicit, of course, in the case of catechumens.

The *Suprema haec sacra* likewise reminds us that no one is saved without true charity and without genuine and supernatural divine faith.

With the text of the *Suprema haec sacra* readily available, there is absolutely no excuse for the kind of teaching described by our questioner.

JOSEPH CLIFFORD FENTON

THE PROPER RITE FOR MARRIAGE

Question: Joseph, the son of a Greek Orthodox father and a Latin Catholic mother, was baptized in the Maronite (Catholic) Church. He was reared as a member of the Latin Catholic Church, receiving Holy Communion and Confirmation in that rite. Now he wishes to marry a Latin Catholic girl. In what rite should the marriage ceremony take place?

Answer: In the Latin Catholic rite, and normally in the parish church of the bride. Joseph should have been baptized in the Latin rite, according to the prescription of Canon 756, § 1, which commands that if only one of a child's parents is a Catholic, the child shall be baptized in the rite of that parent. The fact that Joseph was actually baptized by a Maronite priest does not, in the circumstances, make him a member of that rite, whether this was done in an emergency or in deliberate violation of the law or through an innocent mistake (cf. Canon 98, § 1). In 1919 the Code Commission was asked: "Whether those who, at the request of their parents, contrary to the prescription of Canon 756, have been baptized by a minister of a rite not their own, belong to the

rite in which they were actually baptized or to the rite in which, according to the prescription of Canon 756, they should have been baptized?" The Commission answered: "As the question is put, in the negative to the first part; in the affirmative to the second" (*AAS*, XI [1919], 478). Accordingly since both Joseph and his intended wife belong to the Latin rite, the rule laid down in Canon 1097, § 2, is to be followed.

A PRIEST'S RIGHT TO ADMINISTER CONFIRMATION

Question: A city hospital has two distinct units in different parts of the city. Only one of these has a maternity ward. In view of the fact that both units constitute only one hospital, may the chaplain in the unit that does not contain the maternity ward confer Confirmation to a person in danger of death?

Answer: The questioner is evidently referring to a chaplain empowered to administer Confirmation in a maternity hospital or foundling home by virtue of a rescript of the Sacred Congregation of the Sacraments, addressed to the Bishops of the United States, and published on Nov. 18, 1948. I do not believe that the fact that the two units are regarded as constituting one hospital would entitle a priest assigned as chaplain to the one not having a maternity ward to administer Confirmation, since the reason for the privilege—the presence of at least a ward set aside for maternity cases—is lacking. At any rate, even if a more lenient interpretation of the faculty were accepted, it should be remembered that this faculty can be granted only to a priest whose regular work is the care of the hospital. Moreover, his power to confirm is limited to infants in danger of death; furthermore, he may exercise this power only if neither a bishop nor the local pastor is available to confer the sacrament (cf. Smiddy, *A Manual for the Extraordinary Minister of Confirmation* [Milwaukee, 1949], pp. 37-38).

A VOW MADE BY A NON-CATHOLIC

Question: In making the pre-nuptial investigation according to the questionnaire commonly employed, should a priest ask a non-Catholic, preparing to marry a Catholic, if he or she ever made a vow of virginity, celibacy or chastity?

Answer: A non-Catholic, as well as a Catholic, can make a valid vow. In the words of Dr. Lowry: "Everyone who enjoys a sufficient use of reason can make a vow. After a vow is made, the same fundamental obligations arise for non-Catholics and Catholics alike, in view of the fact that the obligation of fulfilling a vow arises from the natural law" (J. Lowry, *Dispensation from Private Vows* [Catholic University of America, 1946], p. 164). Accordingly, it is ordinarily the proper thing for a priest, conducting the prenuptial investigation, to make an inquiry on this point of non-Catholics as well as of Catholics. These latter may not be familiar with the word *vow,* but as a preparatory question they can be asked if they ever promised God not to marry, etc. If such a promise was made, a further investigation is called for to discover if it were a true vow. There can be instances in which the priest is morally certain that the prospective spouse never entertained any idea of this nature and it might arouse his indignation to be questioned on such a subject. In that event the question need not be asked.

A NATIONAL PARISH

Question: May a territorial pastor demand that the people of a certain nationality become his parishioners, even when there is a national parish for such persons with its limits embracing their abode?

Answer: Since normally a Catholic should be affiliated with the parish of his abode, it is a privilege to be a parishioner of a national parish. Consequently, even one who fulfils the conditions for affiliation in a national parish may, if he wishes, join his proper territorial parish, at least if he speaks the language of the country. However, such a person is not free to join any parish. In a letter sent to the Bishops of the United States on Feb. 17, 1938, the Most Reverend Apostolic Delegate, Archbishop Cicognani, quoted a declaration of the Sacred Congregation of the Council stating: "When foreign immigrants and their children speak the English language and do not wish to belong to their own national parishes, they must affiliate with the American territorial parishes in which the said immigrants and their children have their domicile, and not with any other parish in which the English language may be

spoken" (cf. Bouscaren, *Canon Law Digest,* II [Milwaukee, 1943], pp. 79 f.). But, on the other hand, those who have the right to affiliation in a national parish, assigned to them by the local Ordinary, may not be obligated by the territorial pastor to join his parish.

FRANCIS J. CONNELL, C.SS.R.

ORDINATION ANNIVERSARY

Question: Has the proper Congregation ever granted some form for the remission of faults on the anniversary of ordination or similar anniversaries?

Answer: We are not mindful of any specially indulgenced prayers to be said on the occasion of one's ordination anniversary.

BREVIARY INDULGENCE

Question: Kindly tell me if there is a special indulgence for the recitation of the Divine Office before the Blessed Sacrament.

Answer: The Sacred Penitentiary has granted a plenary indulgence to be gained under the ordinary conditions, to those in sacred orders, whenever the entire Office is read before the Blessed Sacrament. It is not necessary that the Blessed Sacrament be exposed nor is it required to say the entire Office at one reading, in order to gain this indulgence. This Congregation goes on to say that if only part of the Office is recited in the presence of the Blessed Sacrament an indulgence of fifty days may be gained for each hour said.

NEW VERSION OF PSALM

Question: In the *Manual of Forty Hours' Adoration* we are instructed to sing or recite Psalm LXIX, *Deus in adjutorium meum intende.* Is there any regulation forbidding us to use the new version of the same Psalm?

Answer: If one prefers to use the same Psalm beginning with the words, *Placeat tibi, Domine,* we see no difficulty. It would be necessary to adapt these words to the musical notation if this is sung.

ALTAR BOY CEREMONIES

Question: There seems to be confusion with our altar boys on the problem of kneeling or standing during the recitation of the Credo at a low Mass and at a sung Mass. What is the correct thing to do?

Answer: All the authors instruct the server to kneel during the recitation of the Creed at a low Mass, bowing his head when the priest bows. When the celebrant genuflects, the server bows his head moderately. Likewise, the server kneels when the celebrant recites the Creed at a sung Mass.

STATIONS OF THE CROSS

Question: My problem concerns the requirements for gaining the indulgences of the way of the cross. In our boarding school, a non-resident priest goes from station to station while the religious and children remain in their pews. Do all gain the indulgences?

Answer: When the stations are made publicly and disturbance and disorder may easily be caused, it is sufficient if the priest, accompanied by two servers, moves from station to station, pausing at each station while those in attendance answer the prayers from their places in the pews. The faithful usually rise and kneel or at least genuflect at every station from their places in the pews. This ruling given by the Sacred Penitentiary permits all those present to gain the indulgences.

DRESS OF DOMESTIC PRELATE

Question: The pastor at our church is a Right Reverend Monsignor. Whenever he helps the celebrant of the Mass distribute Holy Communion he merely puts a stole over his mantelletta. I hesitate to say something but I am under the impression that this is not the correct dress.

Answer: Some years ago my predecessor writing for this column stated that "a prelate does not make his valedictory to the surplice when he assumes the rochet and mantelletta." And so the proper dress for a Right Reverend Monsignor when distributing Holy Communion, as cited in the above question, should be to remove the mantelletta and wear a surplice over the rochet. Over the surplice he wears the stole, either the color of the day or white.

BENEDICTION—NUMBER OF PEOPLE REQUIRED

Question: I have seen my question answered before but I cannot remember its solution. What is the exact number of people required for Benediction of the Blessed Sacrament?

Answer: Most liturgists tell us that it is impossible to determine mathematically just how many people must be present to conduct Benediction of the Blessed Sacrament. Father O'Connell states that the Ordinary must determine how many are necessary for proper reverence. *The Clergy Review* (1939) in discussing this problem states: "Anxiety about the number of people present was a proper preoccupation of a priest in days when a public cause was always required; it is less so now since the law permits other causes as well. But, it is to be noticed that due reverence must always be secured, and this cannot exist without a certain number of people assisting. It is not permitted to expose the Blessed Sacrament, even privately, merely for the satisfaction of a priest's devotion. . . . Since for the most part, the Ordinary's permission is required for Benediction with the monstrance, it is absolutely within his competence to withhold it unless a certain number are present."

UNBLEACHED CANDLES

Question: Is there an obligation to use the yellow or unbleached candles at funeral Masses? I have seen them when attending funerals at other parish churches and wondered about the propriety and obligation.

Answer: The *Caeremoniale Episcoporum* prescribes candles "ex cera communi," by which is meant unbleached wax, for the office of the dead. The Congregation of Sacred Rites has nothing in its

various decrees on this point. Liturgical authors as a rule do not regard this interpretation of the *Caeremoniale Episcoporum* as binding gravely but state that it should be observed if such practice is customary in a particular diocese or locality. Wuest-Mullaney state that "it is immaterial whether the Candles are of white wax or of yellow. It is becoming, however, in the Mass and Office of the Dead and during the seasons of Advent and Lent, dark or yellow candles be used."

PASCHAL CANDLE

Question: When is the proper time to light the Paschal Candle, at the beginning of Mass or at the Gospel?

Answer: All rubricians direct that the Paschal Candle be lighted at the beginning of Mass on the days when it is prescribed and certainly not at the Gospel.

"AMEN" OF PATER NOSTER

Question: Some of the Missals, I notice, direct the celebrant of Mass to say the "Amen" after the Pater Noster, "secrete" and others "submissa voce." Which is correct and what is the difference, if any?

Answer: The correct rubric is that the "Amen" should be recited "secrete." "Submissa voce" was found in some of the earlier editions of the Missal. "Secrete" means a tone of voice which can be heard by the celebrant but not by those standing around him. "Submissa voce" means a tone of voice which can be heard by the other officers of the Mass and the servers, but not by the congregation.

WALTER J. SCHMITZ, S.S.

Book Reviews

CHURCH AND STATE THROUGH THE CENTURIES. Edited and translated by Sidney Z. Ehler and John B. Morrall. Westminster, Md.: The Newman Press, 1954. Pp. ix + 625. $6.75.

CONFUSION TWICE CONFOUNDED. By Joseph H. Brady. South Orange: Seton Hall University Press, 1955. Pp. 192. $3.00.

Two very recent books, taken together, afford a comprehensive view of the political problem of Church and State. The first is a source book of historical documents; the second is an analysis of just two documents, the Everson and McCollum decisions. Thus, one is international, the other national. One is historical, the other topical. But mutually complementary, they both contribute to our grasp of the facts that feed our theories. Together, they enable us to see the operative elements, the official pronouncements of men with power, ecclesiastical and secular.

Church and State Through the Centuries admirably fulfils the purpose expressed in the introduction which is ". . . to provide reliable English translations of the most significant official documents in one of the most controversial fields of Church History. . . ." In tracing this relationship "through the various metamorphoses of that power over twenty centuries of its history," the authors have selected seventy-nine documents, thirty-one of which are translated into English for the first time. The eight sections, each containing eight to twelve texts, are entitled: "The Roman Empire and the Dark Ages"; "The Gregorian Reforms"; "The Feudal Middle Ages"; "The Conciliar Period and the Age of Discovery"; "Reformation and Counter-Reformation"; "The Age of Absolutism and Enlightenment"; "The Age of Liberalism and Capitalism"; and lastly, "The Age of Socialism and Totalitarianism."

Well edited, and well translated, the book fulfils the real need for crucial facts and not just a second-hand acquaintance with them. It is not, however, a bare collection of texts; for each chapter is begun with a general commentary discussing the historical period and locating the documents. Each document has its own specific commentary, shorter but more pertinent, describing briefly its exact position and significance. The problem of making a limited selection in so broad a field leads necessarily to many omissions, yet it does seem that in the five or six pages dealing with the situation in America there should be some reference to the "judge-made law" of the Everson and McCollum cases

which have, at least temporarily, changed the pre-1947-48 interpretation of the First Amendment. The editors give the traditional interpretation without noting the change.

This deficiency in the source book is amply compensated for by Father Brady's *Confusion Twice Confounded,* a scholarly yet captivatingly readable analysis of the "Establishment Clause" and the two pertinent Supreme Court decisions. After fifty pages of excellent historical documentation showing the clear meaning of the First Amendment as framed by Congress, applied by the Presidents, and upheld by the Courts up to 1947-48, Father Brady subjects the written opinions of the Justices in these cases to a ruthless examination which has all the zest and single-mindedness of a hunt, a ferreting out of error and contradiction. In a clear and straightforward style, he again and again hammers out his point without undue diffidence toward the court of last resort.

The weakness of the Supreme Court's decision is twofold: it extends the First Amendment beyond the prohibition of Federal laws for or against the establishment of a state or national church to the making of laws giving an aid or support to religion; next, it applies the newly interpreted First Amendment to the individual states by means of the Fourteenth, thus extending Federal control over religion. The net result can be summed up in the words of Justice Black in the Everson case, where he states that the purpose of the First Amendment is "to create a complete and permanent separation of the spheres of religious activity and civil authority by comprehensively forbidding every form of public aid or support for religion."

A study of this fine book, even a simple reading, would prepare one to answer the opposition on the merits of the case, without getting into the valid but legally irrelevant arguments over the natural rights of parents to educate, the injustice of double taxation, or similar arguments. This book is not written from the Catholic point of view, but from the legal one. It is the historical and legal answer, not only for the technician but also for the layman. It sticks to its point and proves it conclusively.

DAVID GRANFIELD, O.S.B.

THE STORY OF CHAPLAIN KAPAUN. By Arthur Tonne. Emporia, Kansas: Didde Publishers, 1954. Pp. 256. $3.00.

In assembling the material relative to one of the heroes of the Korean War, Father Tonne has done a great service. A simple country lad

captured by the appeal of Christ, Emil Joseph Kapaun might have gone quietly and effectively about His Master's business were it not for the tragic eventuality of the war in Korea.

In World War II, Father Kapaun responded to the call for chaplains and spent the closing months of the war in India. There his performance of duty was outstanding. He quietly returned to his pastoral duties after a year of postgraduate work at The Catholic University of America.

Divine Providence, however, prepared the Kansas priest to share to the fullest the miseries and sufferings of the Korean conflict. He was destined to bear a heavy cross and to die in a prison camp, friendless and alone. His service under fire and in ministering to his fellow-prisoners elicited paeans of praise from Protestant and Jew as well as Catholics. Bishop Mark Carroll, Father Kapaun's Ordinary, sums up as follows Father Kapaun's end:

> In his final lonely hours on earth, he was separated from his sobbing fellow-prisoners—he had not been able to say Mass for seven months; there was no one to say the prayers for the dying over him, no one to anoint him at the last. Father Kapaun died as did his Master on Calvary, amid human filth and awful blasphemy. Of such gigantic stature do "little souls" become through the grace of God.

Despite some literary imperfections and a great deal of repetition, this work achieves its purpose. To gild the life of Father Kapaun by studied expression might have destroyed the impact of a work which brings out the relationship between true religion and true patriotism.

While the author did not so intend it, *The Story of Father Kapaun*, despite the fact he was awarded the bronze star and the Distinguished Service Cross, poses this question for military authorities: Why did they not give the Congressional Medal of Honor to one who fulfilled all the requirements for the highest honor the nation may give?

MAURICE S. SHEEHY

ENCHIRIDION IURIS CANONICI. By Stephanus Sipos. Sixth Edition revised by Ladislaus Galos. Rome: Orbis Catholicus-Herder Publishing Co., 1954. Pp. 913. $8.50.

The author of this newly revised Canon Law Textbook is well known all over the world by those who are interested in the study and practice of Church discipline. Msgr. S. Sipos, a priest of the Diocese of Pecs in Hungary, professor and rector of the Seminary and head of the Chapter of the Canons, died in 1949 behind the Iron Curtain after a

long, industrious and pious life, honored and loved by many. He wrote a good number of other Canon Law books, but *Enchiridion Iuris Canonici,* on which he worked and labored for nearly thirty years, is his masterpiece.

This sixth edition of the book was published in Rome by the Herder Publishing Company because today in Hungary there is no possibility of publishing a book of such a nature. Fortunately, the latest notes of the author could find their way to Rome and are incorporated in the new edition.

The book itself is a relatively short manual which does not deal much with the various juridical theories but clearly presents the positive legal provisions.

The bibliography given in the book enables those who are seeking more detailed information to find easily the most recent material in any matter. There is no worthwhile canonical decree of the Holy See after the Code which could not be found *in sede materiae,* although in a short and summary form. This is one of the main values of the book. With the exception of the Holy Eucharist, Penance and Extreme Unction, it gives us the whole Canon Law in one good-sized volume.

This book is a great help for the clergy in pastoral work because it gives safe directives in difficult canonical matters with clear and precise norms. The most valuable part of the book is that on marriage legislation in which, after each chapter, is incorporated the very difficult oriental discipline.

The language of the book is good Latin, simple and easily understandable.

The method of exposition is traditional; there is always a little historical introduction which explains the nature of each canonical institution. Then follow the norms of the common law, supplemented by post-Code Roman definitions. The exposition of the common law is followed by the rules of particular local law, first of all that of the Dioceses of Hungary.

The book is highly recommended for seminarians.

VILMOS I. VARSANYI